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THE
Nonconformist and Independent.
THURSDAY, DECEMBER 2, 1880.

THE BATTLE WITH THE RITUALISTS.

IT is yet too early to judge whether the battle now raging between the Church Association and the Ritualists will be fought to the bitter end, or whether some legal or other accident will compel another truce. Up to this point the Association has not been daunted by the clamour raised by the partizans of Mr. DALE, but, after ample time for re-considering its policy, has had the courage to arrest the second of the clerical offenders, Mr. ENRAGHT, and has taken the preliminary steps for incarcerating Mr. GREEN also. Should all three be simultaneously imprisoned, two or three effects will follow. The controversy will assume a less personal shape, and will no longer rage around the incumbent of St. Vedast; whose relations to the inhabitants of that parish have just been the subject of a damaging exposure on the part of his unsympathising diocesan. It will also considerably widen the area of keen and vigorous discussion, and, by eliciting the opinions of the shrewd and robust men of Birmingham and Lancashire, may influence public opinion to an extent far greater than any agitation in this immoveable metropolis. And, judging from the attitude of the newspaper press, we have no doubt as to the practical result, so far as regards public sentiment, and the action to which that sentiment will ultimately lead.

The arrest of Mr. ENRAGHT took place on Saturday, and on Monday the question entered into a still newer phase. Counsel then applied, on Mr. DALE'S behalf, to the Queen's Bench Division of the High Court of Justice for a writ of *habeas corpus*, with a view to his discharge from custody. The application was made on three grounds—all strictly technical, and as the writ has been granted, and will be returnable on Monday week, the whole matter will be fully argued. What the result will be it would be useless to speculate; but, remembering that Mr. DALE has already succeeded in invalidating one prosecution by objecting to flaws in the proceedings, and that Mr. MACKONOCHIE has been equally successful in playing the same legal game, we shall not be at all surprised if it turns out that Lord PENZANCE'S unfortunate Court has once more fatally blundered, and so given the Ritualists another undeserved triumph.

But what becomes of Mr. DALE'S lofty objections to secular courts in matters concerning the clergy? There is nothing more spiritual about the judges of the Queen's Bench than about Lord PENZANCE; yet, whereas Mr. DALE refused to appear before the latter, he flies to the former so soon as he sees any advantage to himself in doing so. He did so in the case of the first suit instituted against him, and, as we have said, did it with success. He was even guilty of the folly of threatening the judge of the Arches Court with the consequences of technical irregularities in the proceedings, at the very time when he was professing to ignore the authority of the Court. So now, while he is being panegerysed by his supporters as a saintly martyr, he is ready to take advantage of every legal accident in his favour, and thereby shelters himself behind the law, at the very time that he is practically asserting the right to be above law, or to be a law unto himself. In other words, law is a good thing when it can be used for ritualistic purposes, but is only to be denounced when it puts obstacles in the Ritualists' way.

We do not wonder that the usually unimpassioned *Guardian* is getting both alarmed and angry at the state of deadlock all round which the contending parties seem anxious to precipitate. It blames the Church Association for a policy which "will do more to make the Association, the Public Worship Act, Lord PENZANCE, and their whole cause, and all belonging to it, odious than the English Church Union would have done by years of lecturing and thousands of pounds expended in agitation," and it thinks that "the anti-Ritualists are as surely preparing for themselves a strong reaction as a blow is followed by a recoil." It at the same time admits that matters have now come to such a pass that "it is equally difficult to retreat or to proceed, and to stand still seems impossible." If the imprisoned clergymen are set free, as Mr. TOOTH was, without any submission on their part, they and their allies will but raise another shout of triumph; the law will have been brought into further contempt, and the practices which have been condemned as illegal will be at once resumed, and possibly with new zest. There is also the fact that the English Church Union has deliberately advised the rest of the Ritualistic clergy to use, by way of retaliation, the vestments about the illegality of which there is no dispute, and to choose, of all other times, Advent Sunday, to begin a new crusade of clerical lawlessness! If the threat is executed—what will, what *can*—the Church Association do? Prosecute new offenders by the dozen or the hundred, or be content with having punished a few individual clergymen, while all the rest go scot free?

Much as the *Guardian* dislikes the Public Worship Act, and the use which has been made of it, it acknowledges that "the Government of the country cannot suffer its judges to be set at naught, and its solemn enactments broken openly and broken with impunity." And it goes on to say that "if public opinion will not back the State-law sufficiently to make it effective, the alternative, and the only alternative, must be that the State will inevitably decline to legislate at all on the subject in question; in other words, *will disestablish the Church*." That is the "catastrophe" which "unreasonableness, precipitation, and violence" on all sides is rapidly accelerating. On all sides, for the *Guardian* no more spares the members of the English Church Union than it does the Church Association; and points out that they offer no definite practical suggestion for dealing with the evils which they denounce. "The upshot of their aims and purposes is merely negative and destructive. They spurn at Acts of Parliament, they disregard the Bishops, they care little or nothing for Convocation. Do they want to hurl us into chaos?"

That is what they *are* doing, whatever their wishes or aims, and that is a fact which will exert a decisive influence on the minds of the laity generally, as well as on Parliament. If, as is alleged, the Public Worship Act was passed in a panic, it is hardly likely to be repealed in the same fashion. Lord PENZANCE may, in sheer disgust, be driven into resignation; but his Court will not be thereby swept away; and on what principle is its action to be modified to meet the exigencies of the cases, and to pacify the belligerents? If the House of Commons were as willing as we expect it will be reluctant to meddle with a question which it cannot possibly handle without displeasing one or other important section of the community, what has it to guide it in framing any remedial measures? It might abolish imprisonment as a means of punishing refractory clerics; but if it substituted sharp and summary sentences of deprivation, it would only still further infuriate the Ritualists, and, without a whole crop of new lawsuits, the change would yield no adequate result. The fact is, that every week this conflict continues, we are getting down more and more to the root of the whole matter; so that what might at one time have been accepted as a palliative, or a possible compromise, will now be regarded as altogether inadequate to meet the necessities of the case. The President of the English Church Union declares that "the pure question at issue is this, Has our Incarnate GOD founded the Church, as His body, a spiritual kingdom on earth, endowed with spiritual power and authority, independent of that of the kingdom of this world?" A great question, truly, and it is not for us, at least, to treat it with ridicule, or unreservedly to denounce those who raise it. But whether Mr. WOOD means it, or not, that is only an indirect mode of asking whether the Church of England shall continue to be established by law, or whether its connection with the State shall be dissolved, and it be placed in the same position as the unestablished, and, therefore, the free and independent churches of the land? To this complexion things must come at last, and we will not conceal our satisfaction that the issue must be faced by the most energetic, if not the largest, section of the Church, and that before very long the whole nation will be compelled to face it also.

THE CONGREGATIONAL COUNCIL AT ST. LOUIS.

THE National Triennial Council of the Congregational Churches of the United States was this year held at St. Louis, "one thousand miles west of the point," said one of the speakers, "which in comparatively recent times was the centre of Congregationalism," in "a city of peace, whereas only fifty years ago it was a border land, and its street scowled with assassinations and thronged with riot." The delegates met in Pilgrim Church, on the 11th November, and the Rev. Dr. Dexter, editor of the Boston *Congregationalist*, was elected to fill the office of Moderator. Dr. Port, for many years pastor of the first Congregational church in St. Louis, delivered an address of welcome. For a decade of years, he said the one Congregational church in St. Louis was "the only one of that order with any vital energy and force throughout the slave states," and in contrast directed attention to the multitude of new churches, many of them strong, that have since sprung up throughout the State of Missouri and in all the region west and south. He welcomed the members of the Council as representing not simply their organic principles, but the faith once delivered to the saints—the faith called Evangelical, and attested by the long and noble roll of confessors and martyrs. The statistical report read by the Rev. Dr. Quint, showed that the total number of Congregational churches is now 3,674 and the total membership 382,920, the net gain for the last three years being 17,325. The total number of installed pastors is 898, and the number of acting pastors 1,893. Memorials were read from the general conferences of Ohio, Minnesota, and the Central South, giving expression to what was declared to be "a widespread desire among the churches of our own and other States for a re-statement of our Congregational symbol—a formula that shall not be mainly a re-affirmation of former confessions but that shall state in precise terms in our living tongue the doctrines which we hold today." In the debates which followed, Professor Hiram Mead, of Oberlin, read a paper on "Creeds and Catechisms," urging, in reply to "the great objection against making a new symbol, that it cannot be done," that "the only way to decide that is to make a trial." Another subject which occupied attention was the report of a committee on "Ministerial Responsibility and Standing," from which it appeared that whereas in 1857 twenty-five per cent. of Congregational ministers in the United States were not employed in pastoral work, in 1879, the proportion was thirty-two per cent. In 1857, "about forty-nine per cent. did not come under the older usages and rules which had been devised to secure the special responsibility of pastors; in 1879, this number had risen to seventy-six per cent., and is now probably still higher." The report recommended that some arrangement should be made by which the importance of the pastoral office may be more effectually maintained, and the interests and rights of neighbouring churches be more securely guarded. A report on the operation of the "Parish System" favouring its continuance, and a minority report declaring the system "radically wrong and harmful," were ordered to be laid upon the table. The minority report set forth that "the parish, under the present system, has a power more than co-ordinate with the church; it can cut off the supplies, can thus put a pastor out of the pulpit, and can keep the pulpit vacant, and so, in many cases, have the whole control for months and years. The system thus intrusts some of the most sacred interests of the church to men not qualified for membership in the church." A memorial from ministers actively interested in work among the Dakota Indians was read. The memorial, which had the endorsement of the Dakota General Association, urged that the position of the Government, in parcelling out the various Indian agencies among the different denominations, is a serious infringement upon the religious liberty guaranteed to all by the Constitution, and seriously interfered with the evangelisation of the Indians. One incident of the meetings was the reading of a letter from the Congregational Union of England and Wales expressing warm and fraternal regard, and introducing Rev. Alexander Hannay, its secretary, who was very warmly received. "His address," says the Boston *Congregationalist*, "abounded in humorous allusions, and excited frequent and fervent applause." A report of Mr. Hannay's address will be found in another part of this week's impression. He is, we believe, expected to arrive in England on Saturday next.

Our readers will hardly have forgotten the imprisonment of the Rev. ARTHUR TOOTH in 1877 for contempt of Court. It is a suggestive fact that this step was taken, as we learn from the *Liberator* of February in that year, under the statute (53 GEO. III., cap. 127), which was passed for "the more easy recovery of Church-rates and tithes." Compulsory Church-rates being abolished, and tithes enforced in other ways, the Act is harmless as regards Nonconformists, but is available for the imprisonment of refractory clergymen! The Act referred to provided that on the obedience, or the submission, of "the party so having committed contempt in the face of the Court," an order for his release might be issued. But it made no provision for obdurate resistance; so that it was possible for a Church-rate defaulter to be imprisoned for life. Such was indeed the apparent fate of JOHN THOROGOOD, the Church-rate martyr. To meet the case, Parliament in 1840 passed "An Act for the better regulation of the Ecclesiastical Courts" (3 and 4 VIC., cap. 93).

This Act (we quote the *Liberator*) affirms the expediency of making further regulations "for the release of persons committed to gaol under the writ *de contumace capiendo*," and enacts that it should be lawful for the Judicial Committee of the Privy Council, or the judge of an ecclesiastical court, to order a release. The consent of the other party to the suit is needed, except in Church-rate cases, for not more than £5, if the party has been imprisoned for six months; provided that the costs, and the amount of the rate, are paid into court, to abide the result of the suit.

It is, of course, quite possible that Messrs. DALE and ENRAGHT may be released as the result of the proceedings now being taken in the Queen's Bench Division; the Court having decided that there are sufficient *prima facie* grounds for granting the writ of Habeas Corpus, the pleadings upon which will be taken next Monday. If, however, Mr. DALE should not be discharged from custody as the result of this procedure, he can only be released under the Act of 1840, by which THOROGOOD was set free. This Act, however, does not, as is commonly supposed, effect the release of the imprisoned party at the end of six months, but it enables the Court, with the consent of the prosecutors,

to order the release, which, prior to 1840, could not have been done.

It is not often we find a Bishop of the Established Church calling the attention of his Church brethren to the fact that there is among Nonconformists a minister who is really a "great preacher," whose sermons he has "read for years," whom he admires as a Christian gentleman, and who, he believes, would even ornament the Established Church, but we find that the Bishop of ROCHESTER has secured for himself this distinction. At a public meeting of the Church of England Temperance Society, held in the Free Trade Hall, Manchester, the Bishop, says the *Manchester Guardian*, delivered an address, at the conclusion of which he said: "They had a great preacher in Manchester, who was not of their communion, though they would be proud of him if he were. He (the Bishop) had read his sermons for years, and brought one with him that he might have the pleasure of reading it on the spot. He dared say they knew the name of ALEXANDER M'LAREN. He did not know whether Dr. M'LAREN was good to hear, but he knew he was good to read." Should not such an utterance as this suggest to Episcopalians this question—What is the barrier which stands in the way of clerical members of that communion ascertaining for themselves by personal experience whether Dr. M'LAREN is equally "good to hear," as he is admittedly "good to read"?

To the many causes which are combining to force upon the clergy a consideration of the relative advantages and disadvantages of State connexion, another is to be added, and that one arising out of the present agricultural depression. "It is not so much that the letting value of glebe land is vastly below what we have known it to be, but," we are told, "it is the fact that in some parts of the country farms can be let at no price." The same cause operates as to the tithes, and the *Guardian* is compelled to take cognizance of "a chronic dislike which tenant farmers appear to entertain to the rent-charge," which induces them to defer payment as long as possible, while a remorseless application of the law by the local clergyman is not calculated to make his spiritual ministrations more acceptable. Well may the Rev. ALAN BRODRICK, the rector of Broughton-Giffard, appeal to his brother clergymen to consider "in all sober sadness, has not the time arrived when, both for the Church and State, a wise and tender measure of Disestablishment is desirable, and should be *sought by the Church* in the interest of Christianity."

On Tuesday next the Bishops are to assemble to advise the clergy as to the course which they ought to take on various points in working out the provisions of the Burials Act. One of the details which will thus have to be dealt with relates to the parish bells, as some of the clergy are clamorous for a rule limiting their use to interments with Church of England rites. The Rev. C. H. NEWMARCH, rector of Belton, suggests for their lordships' consideration these questions:—"The Nonconformist service has got into the churchyard; is it wise to make every such service bear a mark of clerical illiberality? Is it kind to make what outsiders will regard as professional jealousy an occasion for wounding so deeply the feelings of those amongst whom we manage to live peaceably enough as neighbours? Is it Christianlike?"

CHURCH REFORM NOSTRUMS.

CHURCH REFORM is a mirage. For thirty years, at least, societies for bringing it about have come and gone, but Church Reform is no nearer realisation. The latest addition to these bootless organisations is "The National Church Union," which seems to be under the patronage of the Broad Church, and to number Dean Stanley and the Hon. and Rev. W. H. Freemantle amongst its office bearers. The C.R.U. thinks that there is now no chance for the Anglican Church but nationalisation on the one hand, or disestablishment on the other. In that conviction, setting aside questions of dogma, it proposes to reform the law of patronage, to abolish clerical subscription, and to give the laity greater power. These views were expounded at a Church Conference held at Newcastle-on-Tyne on Saturday last, Canon Martin, the vicar, in the chair. Mr. Albert Grey, M.P., in explaining the objects of the Union, made some candid and damaging statements. He said they wished to combine the control of the people with the independence of the clergy. This was of paramount importance, for "the way in which the Church was not national at present was that it had got no hold upon the people; it was not regarded as the Church of the people, while it was by its constitution, emphatically the Church of the people."

The laity were not admitted into the parochial working of the Church. The laity had control over the Church through Parliament, and through the institution of lay patronage; but in the parochial working of the Church the laity were altogether excluded. The exclusion of the laity and the autocracy of the clergy were two facts which, taken together, must work very detrimentally to the interests of the Church.

After setting forth the necessity of co-operation, Mr. Grey moved a resolution in favour of Church reform as the best means of Church defence. But the hon. member reckoned without his host. The Chairman promised a candid hearing to the Union, but declined to commit himself. A less reticent clergyman actually moved an amendment declining to endorse the programme of the Union, on the ground that they were invited to perform the ceremony of the "Happy Dispatch;" for if the new proposals were carried out they would be left without a creed or any recognised order. A layman, Mr. B. C. Browne, now came to the rescue, but he was not successful. He would be exceedingly unwilling to let clerical subscription go until he saw something else which would answer that object as well. Mr. Grey had put before them a very gloomy view of the position of the Church of England. He (Mr. Browne) thought the Church had a far stronger hold on the people than any other two religious bodies put together had—which is not saying much for the "National" Church. He didn't like lay preaching, and doubted if they hadn't too much clerical preaching. But some of the proposed reforms were necessary, though he couldn't swallow all. Thus far, the case for the National Church Union did not make much way. So Mr. Freemantle explained more fully its objects, and said they wanted Church Councils in every parish and other changes which were required, "because there was a great movement which showed that the Church had, to some extent, lost the affections of the people, and there was an idea of Disestablishment." This unfortunate remark seems to have been suggestive. One clergyman ventured to hint that Disestablishment would not destroy the Church; another that it might bring about a division into three parties, *which would never again coalesce*. The Conference was getting on dangerous ground, and Mr. Grey had to offer further explanations, and invite suggestions of something with a view to check "the strong and growing feeling in favour of Disestablishment." But the meeting, which consisted mostly of clergymen, seemed weary of the National Church Union proposals, and a final explanation that the proposed Church Board should be elected from the *whole* body of ratepayers brought matters to a climax. The amendment was forthwith carried by a large majority—from which we may infer that the Churchmen of Newcastle do not care for Church reform—at least in the shape suggested by Dean Stanley and Canon Freemantle. Are we also to infer that they are prepared for Mr. Albert Grey's only alternative—Disestablishment?

Correspondence.

THE ROYAL SUPREMACY AND DISENDOWMENT.

To the Editor of the Nonconformist and Independent.

SIR,—Allow me to observe that the answer to the difficulty of "A Perplexed Parson" is remarkably simple and easy, as the greatest truths almost invariably are. The property, or endowments, or whatever we call them, of "the Church of England as by law established," are held only upon the condition of acknowledging the Royal Supremacy in all ecclesiastical causes. This supremacy includes, amongst many other things, both the right and the power to determine who are fit and proper communicants of this Church by law established. And in the exercise of its right and power, this Royal Supremacy has decided that persons who maintain that some of our Divine Redeemer's words are untrue, and others immoral in their tendency, are nevertheless entitled to receive the Holy Communion of that same Divine Redeemer's body and blood at the hands of the ministers or parsons of this same Church as by law established.

Now, this in the eyes of all orthodox Free Churchmen, and a few—though I fear but very few—parsons of the Established Church, is a state of things which is not merely shocking, but simply *intolerable*. Therefore, Nonconformists come forward in a spirit of the most perfect friendliness to the Established Church to relieve her of this intolerable yoke in the only way in which it is possible to do so, which is by depriving her of the property which she holds only upon condition of being faithful to her Divine Redeemer and Head. And it is just because "Dissenters" *are* actuated by friendly feelings to "the Church," and for no other possible reason that I can see, that they agitate for her "Disendowment." They might take another line which perplexed parsons might consider "friendly," but which I should consider the height of unfriendliness. They might say of a Church which has bound itself to accept the Royal Supremacy, with all that is involved in that supremacy, "She has ceased to be a Church of Christ, and has become the synagogue of Satan. Let her alone, and let her keep her endowments, and let her sink at last, weighed down by them, like a millstone around her neck, into the sea of perdition, beneath the just anger of the God whom she has so fearfully dishonoured." But I am thankful, and deeply thanful, to find that "Dissenters" do not take this "friendly" line. They show themselves the true friends of the Church of England by recognising her as a branch, though at present an enslaved branch, of the Church of Christ. And they manifest their friendship by doing all in their power to rouse us parsons to a sense of what is due to our Divine Redeemer and Head. And I, as a parson, feel that I owe them the deepest debt of gratitude for being thus jealous of the honour of God and Christ, even with regard to a Church to which they would scorn to belong spiritually, although they are all members of it "by law." This debt of gratitude is all the greater, as "Churchmen" themselves will one day acknowledge, because such is the numbing and hardening and deadening effects of endowments held upon such conditions as those of the Church of England, that we can only gain spiritual freedom with the friendly assistance and co-operation of "Dissenters" or Free Churchmen. The parsons who, like myself, have been led to see what a Church's holding property, subject to the exercise of the Royal Supremacy practically comes to, are far too few and uninfluential to win the battle of our Church's spiritual freedom without the fraternal, loving, and generous help of spiritually-minded "Dissenters."

There is a further observation which I wish to make. Judging by the remarks which one sees occasionally in "Church" prints, a good many "Churchmen" seem to imagine that they can repudiate the Royal Supremacy; or what comes to the same thing, repudiate all the ways by which Her Majesty the Queen exercises her supremacy over the Church, and yet retain their endowments. I am sorry to say that this does not appear to me to be either honest or honourable.

The Church as a spiritual corporation, and every beneficed priest as a "corporation sole" have contracted to hold their property subject to the Royal Supremacy. We have no right to retain our property if we refuse the conditions upon which we accepted it. The people of England see this plainly enough, if the clergy choose to shut their eyes to it.

And there is another thing which ought not to be forgotten. Never since the Church of England accepted the yoke of the Royal Supremacy has it been so mildly and so little exactingly exercised as under Queen Victoria. In the reign of Elizabeth the State gave the Church of England her present Book of Common Prayer and Administration of the Sacraments, not only *without* the consent of Convocation, but *in spite of the protests* of the whole "Spirituality" of England. And in virtue of the Royal Supremacy as then exercised, every clergyman who declined to accept this State-given Prayer Book was liable to be disembowelled alive. And many priests were actually disembowelled because they chose, to us, the only Prayer Book which the *Church* of England up to that time had ever sanctioned. It is unnecessary to say that things are very different in these days.

Let me say, further, that it seems to me our plain duty as honest men loyally to accept the rulings of the Royal Supremacy, if called upon to do so by lawful authority, so long as the Church is established by *law*. I also think it is our duty to repudiate the Royal Supremacy as speedily as possible, in the only way in which honest men ought to back out of a contract, and that is by renouncing its advantages as well as repudiating its obligations. In other words, we ought to grasp the proffered hands of those friends who are ready to help us to be free in the only honest, as well as the only possible way—by Disestablishment and Disendowment.

In conclusion, I should be sorry to be thought not to sympathise with Mr. Dale. I do sympathise deeply with him in his imprisonment for his conscience' sake, though I think his view a mistaken one. But poor, dear Mr. Dale is only a tool in the hands of others much cleverer than himself. And what can we think of those who have persuaded him to believe that he is right in resisting the sentence of a civil Court and civil judges—namely, the lords of the Judicial Committee—in an ecclesiastical or spiritual cause? Well, these very people—namely, the English Church Union—actually offered money to the present Archbishop of York, to enable him to prosecute a *spiritual* person, a then beneficed *priest* of the Church of England, the Rev. Charles Voysey, in a *purely spiritual* cause—namely, a charge of *heresy*—before *this very civil* or *temporal* Court of the *Privy Council*, which they are now denouncing as incompetent to decide upon a question of vestments. These good people must either think the people of England have wonderfully short memories, or else they must have the meanest opinion of their understanding if they think they will sympathise with such a policy as that.

Yours faithfully,
THOMAS W. MOSSMAN.

REPLY TO "AN OXFORD CLERGYMAN."

To the Editor of the Nonconformist and Independent.

SIR,—I have been much amused with your correspondent "An Oxford Clergyman." Mr. Rogers evidently does not consider him a foeman worthy of steel, but as you have admitted his letter I certainly think a reply should be forthcoming. I am not surprised at there being "Perplexed Parsons," for they seem to me to be always mixing up things which differ essentially. Here is a sample—"An Oxford Clergyman" sees no difference between that which is strictly and exclusively denominational property, and that which is national property. The Friends' burial ground is intended for that community only. The Church of England burial ground is intended for the whole nation. One is private, the other is public. When the Church of England ceases to be a national institution, then we shall cease to interfere with her clergy, services, or burial grounds. Generally speaking there is enough courtesy among all sections of Nonconformists to allow burials in their burial ground by whomsoever the friends of the deceased may desire.

"An Oxford Clergyman" enumerates four reasons against Disestablishment and Disendowment:—1st, he says, "It would be bad for the poor. Commonly, whenever a poor person is in want, he rushes off to the Church minister and seldom fails in obtaining relief." I ask, Mr. Editor, where this relief comes from? Is it not from the charities that are left in custody of the clergy for the benefit of the general poor without respect to their attendance at a certain place of worship? And is it not often bestowed as a private gift? If the charities thus left were impartially distributed in a straightforward public way, we should soon know what honour is due for private benevolence. Here is a passage from a speech delivered at Sheffield, February 1, 1876, by Mr. Joseph Arch—"There are some clergymen doubtless who do not only give the charities that are left in their custody, but supplement those charities with some portion of their own incomes. I know of such men; but invariably you will find that, even supposing they

do dispense every fraction that bountiful donors of ages past have left, they use those charities as fetters to bind in slavery and serfdom the poor mendicants to whom they administer the charities." From an experience in public life extending over forty years, I unhesitatingly confirm Mr. Arch's words. If a Nonconformist minister has not a large income, derived from the State, wherewith to help the poor, he generally has what, in some instances, is of far greater value—a large heart and a sympathetic nature which many of the poor feel the warmth of, nor would they barter it away for all the soup in England

"2. It would be bad for the missionary and other charitable societies," &c. This is a ghost, Mr. Editor. I cannot make myself believe the wealthiest Church in the world would allow her various societies to languish when other churches of so much less wealth are maintaining similar societies proportionately as large.

Paragraph 3 is a most curious one. The secret is come out at last why Dissenting ministers preach better sermons than the Established clergy do! "They spend their whole days in study and pulpit preparation!" It appears to me "An Oxford Clergyman" knows absolutely nothing about Nonconformist ministers, or he would not write such trumpery. Of course, there is a great difference among ministers. Some visit too little, and others too much; but I know one great reason of our success in preaching is, that we know the cares and anxieties and wants of our people by frequent intercourse and association with them. A clergyman's visitation frequently consists of going into a house, passing a few observations, and *reading* a prayer. Does "An Oxford Clergyman" know that comparatively few clergymen ever say anything about conversion? Why? Because they are in the dark, like Mr. Haslam was (see Haslam's "Passage from Death unto Life"). They do not believe in conversion at all, excepting that which is supposed to take place in baptism.

Upon Paragraph 4 I will say nothing. Your readers know if there is any truth in it.

Paragraph 5. I wonder who provided for the religious wants of Cornwall when the Established Church was like a withered tree?

I am, Sir, yours faithfully,
A WEST SOMERSET PASTOR.

November 30, 1880.

DISESTABLISHMENT & DISENDOWMENT.

To the Editor of the Nonconformist and Independent.

SIR,—"An Oxford Clergyman," albeit a regular reader of this paper, has great misconceptions of Nonconformity, and but a poor opinion of the self-sustaining power of the Christian religion.

As to Disestablishment and Disendowment, I fancy that the poor would be benefited rather than injured by it (the latter part of the letter succeeding "An Oxford Clergyman's" incidentally answers this objection). It is better to teach poor people self-reliance, as Nonconformists do, than to encourage them to look upon the clergy as a kind of relieving officer. Any way, it seems far-fetched to allege that Disestablishment and Disendowment would injuriously affect the poor.

Again, in face of the enormous achievements of willinghood in as well as out of the Church, there seems to be more fear than danger of "Christ's work" being hindered by Disestablishment and Disendowment. Then as to the allegation that infidelity and indifferentism would be the real gainers by Disestablishment, it seems difficult that a Christian minister should be in trepidation at the prospect of the Christian religion going for what it is worth; that, like a weakly infant, it would never be able to go alone! Unreality in religion promotes infidelity and indifferentism, while the system defended by "An Oxford Clergyman" seems to have demoralised, on his own showing, both clergy and people.

I admit that Nonconformists are "but poor visitors," and wish they were better; better visiting would doubtless pay in results. "An Oxford Clergyman" is, I think, mistaken in saying that Dissenting ministers dare not be faithful in their pulpits to their hearers, and that they "preach doctrine rather than practice." Dissenters almost everywhere leave doctrine to take care of itself, and scarcely ever preach it at all; while although I admit the frequent beauty and usefulness of many of the sermons given at church, their ministrations deal almost entirely with practice.

Some time since I publicly challenged a clergyman to prove a charge he made that the local dissenting pulpits during the late election denounced those who did not vote a certain way, but he failed to produce a single testimony that at any chapel anywhere such a practice had been attempted.

The ignorance of the Nonconformists in reference to the Church was dilated on at the recent Leicester Church Conference. I don't know where greater ignorance of Nonconformists can be found than among the clergy; there are, I am glad to know, many exceptions, but, as a rule, the attitude of the Jews and the Samaritans of old was amicable to that of the clergy to the Nonconformists.

I really do not know a clergyman who dares to put his head into a Dissenting place of worship, or to put himself into a position to understand Dissent. I told my rector so the other day.

As to the "spiritual wants" of the people, in my neighbourhood, the Dissenters were the first to carry the Gospel and to build places of worship in almost every destitute, unprovided village to be found for miles round, and the Church was for shame induced to emulation.

Yours faithfully, G. L.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly allow me the favour of a few words in reply to "An Oxford Clergyman?" As I understand him, he thinks parochial visitation the primary, and preaching only the secondary, duty of a minister of the Gospel, and deprecates Disestablishment and Disendowment as tending to necessitate an increased amount of pulpit preparation. I venture to differ from him in his first statement, and consequently I am rather inclined to welcome the change, even if for no other reason, because it would raise the tone of the sermons too often heard from the State clergy, and would rapidly banish the fifteen-minute platitudes in which they so largely indulge. To borrow a simile from the immortal Macaulay, I am sure many a sixth-form schoolboy could, if he chose, deliver a sermon infinitely better than those droned out Sunday after Sunday by the estimable gentlemen who are "such good parish-priests."

I venture to think we have here the reason why so many thoughtful persons are falling away (practically) from Christianity. You *cannot* expect the public of the nineteenth century to listen to such sermons as one ordinarily hears. Of course I do not deny that there *are* first-class men both in the Established Church and among the various Nonconforming bodies; but I fear in all London there are not more than twenty or thirty. This seems to me to be the root of the evil; and until something has been done to make the ordinary sermon worth listening to, I fear it will go on increasing. Yours obediently,

Nov. 29th, 1880. UNSECTARIAN.

THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

SIR,—In response to your footnote to my former letter, I have to explain that the proposal to substitute a uniform method of cheap licences instead of banns, certificates, and licences was intended to apply ultimately to all marriages, after it was found to work well amongst Dissenters. The method would probably be acceptable to the ministers of the Established Church, as it would relieve them from the responsibility of registration and of making quarterly returns, and would not necessitate the presence of a registrar.

The fault which has been found with clerical registration lies chiefly against the quarterly returns, which may often be made hurriedly, and yet the register itself be accurate.

The letter of Mr. Carvell Williams is such as might have been expected from his pen. Obviously it is for the pastors to agree amongst themselves as to the mode of celebration. If they have a special objection to one mode, and a decided preference for another and a simpler one, which, whilst it equally recognises the principle of religious equality, is easily capable of universal application, they may rely on the sympathy and help of the Secretary and Council of the Liberation Society.

One of your correspondents, who signs himself "Another Registrar and Nonconformist Minister" is a little glad (only a little) that some sharp retorts have been made to his brother minister by his brother registrar. Not the least interesting part of his letter is the signature. It is not often that we meet with such a combination. In his case the registrar has never to wait for the minister, nor the minister for the registrar. He is a duality in unity, representing both Church and State, and is a living illustration of the marriage bond, in which "they twain become one flesh."

It is a relief to find that there is at least one Nonconformist minister in England capable of being a registrar, and one would like to know how he got the appointment. He states "that Somerset House *will never consent* to placing registers in the hands of ministers of all denominations in the kingdom." What, never! If it passed the House of Commons and the House of Lords, would it not pass the House of Somerset? Would the Registrar-General resign rather than carry out the law? Some of us who are only Nonconformist ministers and not registrars do not stand in awe of Somerset House, and have innocently supposed that General Registrar was like the Centurion in the Gospels who said, "I am a man under authority having soldiers (registrars) under me, and I say unto one (registrar) Come, and he cometh; and to another (registrar) Go, and he goeth."

Somerset House has no objection to receive three pounds from ministers of all denominations in the kingdom when registering their chapels for marriages, and it would not be a great thing if they received each a register for private use, and to be kept as a record of all the marriages solemnised in each chapel. Perhaps Somerset House would permit us to purchase our own at the law stationers'. He proposes entirely to separate the civil from the religious ceremony, and have two celebrations in the case of every one outside his own happy flock, who because their pastor is also a registrar would be required to pass through but one ordeal. This method prevails on the Continent—parties go before the mayor, and then have whatever religious ceremony they please, the consequence being that the religious ceremony is most frequently omitted, and the Continental ideas of marriage are not as sacred nor as obligatory as with us. Persons who had been to the registrar's office and gone through a brief form might naturally reason thus—"We are either married or we are not married. If we are married, we cannot be more than married, why go to church at all?" This method is contrary to the traditions and customs of the English people; the effect of it would be to cause them to think less lightly of marriage than they do, and I am persuaded would not meet with general acceptance.

With reference to the letter in your previous week's issue signed "A Registrar," and who at the close of his letter speaks of me as a wishy-washy Nonconformist, I would observe that to say that a man is a wishy-washy Nonconformist is the nearest thing to saying that he is no Nonconformist at all. It is not courteous for an anonymous writer to make a personal attack, nor is it lawful in England to shoot at a man from behind a hedge.

Nowhere in my letter did I claim to be a paid servant of the State. For the sake of comparing the expense of marriage according to one method with that of another, I estimated the fee to the minister as the same as the registrar's. Everyone knows that the minister's fee is purely voluntary, and I do not ask that it should be otherwise. Ministers don't often get the amount I named, and many ministers might put their fee into an empty purse, and it would be none the heavier.

He says that I represent the registrars as odious creatures, and I would draw his attention to what was stated in my letter:—

Lest I should be regarded as formulating an indictment against a body of men for many of whom I have much personal regard, I wish it to be understood that I am citing exceptional instances, and that personally I have always been treated with attention and courtesy.

To say more than this would border on flattery. Nor do I despise a registrar because he may also be the relieving officer; for I hold that his office of relieving (though officially) the poor and the needy affords a wide sphere for the exercise of Christian charity and pure philanthropy. That there is odium, I admit, but he puts it on the wrong shoulders; it rests upon the Dissenters, who can only be married legally in the presence of an officer of the board of guardians, and their names must be hung up for twenty-one days in the office of the clerk of the union, side by side, in all likelihood, with the printed list of paupers. This I regard as an insufferable degradation.

But about the appointment of the registrar. Replying to my statement that "they are appointed by or through the board of guardians and are representatives of the poor law of England," he says, "This statement is simply untrue." I noticed the other day the signboard of our registrar—"Registrar for the Stockport Union.' Does that look as though he were "in no way connected with the board of guardians"? In Salford, the registrar has his office in the union buildings; it is there that he transacts business as registrar of marriages. Does that look as though he were "in no way connected with the board of guardians"? In Cl o lton district of Manchester we find the same thing, and I am informed that there is but one registrar for that district, and he a Roman Catholic. One registrar to a population of nearly a quarter of a million.

But there is a higher authority than "A Registrar." In Stephen's Laws of England, vol. III., p. 344, we read that the guardians of every poor law union are to divide the union into districts, and that they shall possess a registrar who shall be resident therein. "The registrars of each union are subjected to the supervision of the superintendent-registrar, an office to be filled as of right (in case of his due qualification and acceptance) by the clerk to the guardians of the union during the pleasure of the Registrar-General." According to this authority, the clerk of the union is by right and by law the superintendent-registrar—and who appoints the clerk of the union? When the guardians appoint their clerk, they by the same act appoint the superintendent-registrar, and by law it is in his office that the names of those persons should appear who have given notice of marriage. If the superintendent-registrar appoints his deputy with the approval of the Registrar-General without bringing the name before the board of guardians, then they appoint the man who appoints the deputy. And I maintain that I was not stating a simple untruth when I said "that the registrar was appointed by or through the board of guardians." Let me say to "A Registrar"—Don't quibble.

Stockport. W. A. BLAKE.

COMMUNION AT THE LORD'S SUPPER AND CHURCH MEMBERSHIP.

To the Editor of the Nonconformist and Independent.

SIR,—Waiving all reference to those parts of Mr. Forsyth's interesting letter of the 25th inst., that are personal and refer to the action of the London Union, I take the liberty of a word or two on the above topic, which occupies a leading place in the said communication.

Mr. Forsyth describes the practice at St. Thomas's-square, Hackney, as "open communion"; and speaks of that practice there as very exceptional. It is, of course, convenient to have short phrases to indicate, even if they do not define or explain, a given usage. I very much doubt whether "open communion" in any absolute sense really expresses the practice at St. Thomas's-square. I feel sure that neither the respected pastor nor the communicants would consent to allow the intrusion of any one in a state of inebriation, or who sat down to annoy and disturb. It cannot be "open communion" in the sense of no right of exclusion on any ground whatever. I take the phrase in Mr. Forsyth's letter simply to mean that the decision to commune at the Lord's table rests with each individual conscience; and that the privilege is not dependent on the pre-examination into personal religious experience, and the consent or permission of any body of fellow-men, call them Church, or any name you please. Now, in *that* sense, I, for one, hold as heartily to what may be called "open communion" as Mr. Forsyth; and am sure that a very large number of our ministers and church members do the same. It has been my practice as a pastor, extending back forty-six years, uniformly to invite to the Lord's table "all that love Christ, and feel it their duty to partake." The practice of inviting "members of other Churches" to partake has always struck me as open to grave objection, partly because it goes on the erroneous principle that local church membership is a Divine condition of partaking of the Divine ordinance—a point which I defy any man to prove out of our only Statute Book in such matters—the New Testament; partly because it either makes the ministers or churches who invite others on the ground of church membership sponsors for the true religiousness or spirituality of such churches, or it is having the right of communion as a mere form.

But still, though I do not hold that church membership, in the ordinary acceptance of that term, is a Scriptural qualification or warrant for communion, and see many grave objections to the usage independently of its lack of clear Divine authority, church membership in the Congregational use of the word is, in itself, and on other grounds, a matter of very tangible and very great importance. How candidates should be admitted into the Church is a very delicate and difficult question, and one that I do not touch here, further than to say that no "hard and fast line" can, with any wisdom—or, I may say, any Christianity—be laid down equally applicable to all cases. Whatever be the mode, it should be applicable, as far as practicable, to all the peculiarities of each individual follower of Christ. But some admitted and known membership, if not at all necessary for communion at the Lord's Table, is indispensable for the right conduct of other matters with which we Independents have to do. We have, for instance, to invite and, if necessary, to remove pastors, to appoint deacons, to elect trustees, to build, hold, use, alter, sell churches. These are matters that involve grave responsibilities, and have the most important practical bearings. Who is to be responsible for these things with us? We have no presbytery, conference, or assembly to do these things for us. We cease to be Congregationalists if we hand all these functions over to trustees. Who, then, is to do these things—*i.e.*, to do them as they need, and as we generally wish? We say, the Church; and most properly and consistently so. But who are the Church? How is that corporation constituted, and how does it continue the determining and managing body? I know of no basis except a common consent based on the known and admitted personal Christian fitness of each candidate and each member. Yours truly,

J. C. GALLAWAY.

Birmingham, Nov. 30th, 1880.

CONGREGATIONALISM AND THE PEOPLE.

To the Editor of the Nonconformist and Independent.

SIR,—Following up the line of thought in my recent letter, I would submit that the great and fatal danger of

Churches and religious bodies as regards the people is their tendency to become exclusive and professional, and that Congregationalism has not entirely escaped this. In days gone by, we were "small and despised," and rejoiced in being "a garden walled around," and consequently made but little impression on the outer world. And even now, with all our enterprise and public recognition, we have failed to affect the masses. Is it any excuse that other Churches have failed too? Ought we not to feel, as Congregationalists, that we have a special mission to the *people*; and are not our principles and modes of worship well adapted to influence them religiously? And, as it appears hopeless to expect the religion-neglecting class that swarms amongst us will ever be attracted to our existing churches and chapels, as even Wesleyanism has not succeeded in laying hold of them to any extent—(does the system of local preachers at all explain this?)—ought we not to try some fresh movement in this direction? Do not the present wide-spread indifference to religion in our large towns and cities, and the prevailing scepticism and neglect of public worship (notwithstanding the services in theatres and similar movements), point to the need of some more permanent and organised method of reaching those who habitually neglect their highest interests? Do not our ordinary modes of worship to a certain extent necessarily misrepresent Christianity to these classes, and repel rather than attract them? Does not the preaching of the Gospel, surrounded as it is by all sorts of conventional accessories—dress, collections, pew rents, and other church and chapel going decencies—naturally present itself to the minds of these persons as a mere spiritual luxury, the quality of which, like any other benefit, depends on the price paid for it? Will they ever come to think otherwise unless the Church finds some practical way of showing that she regards the good news of Salvation as a Divine gift with which she is entrusted for the good of all men, and which she is bound to offer to all literally "without money and without price"? Does not the world need, and has it not a right to ask, some greater proof that Christians are thoroughly disinterested in their efforts to do good than our present methods afford?

If so, I would further ask, would not the religion-neglecting classes be attracted to churches established on purpose to meet their needs, to which admission was connected with no sort of payment or obligation of any kind; and might not churches be established in populous parts of London and large cities on this principle by some competent organisation, to be called People's Congregational Churches—the Southwark, Lambeth, Whitechapel "People's Congregational Church," and so on? Would there not be advantages in the regular organisation and special pastoral oversight of a church—*i.e.*, a regular settled place of worship and ministry—that cannot be secured by any occasional services however efficient? Is it Utopian to expect that funds could be raised for such an object, and are the practical difficulties as to detail insurmountable? Have not greater obstacles been overcome? Do we not virtually do just what is here suggested for the heathen abroad? Ought we to do less—cannot we do the same—for the heathen at home? What better way of commemorating the coming jubilee of the Congregational Union than by starting a movement for establishing "People's Congregational Churches"?

But I must not encroach further on your space. I will only add that I believe if such a scheme as that above suggested were wisely and efficiently carried out, it would be responded to by the class aimed at, and offerings be spontaneously made by them for its support: means for receiving which *purely voluntary* and anonymous gifts could easily be arranged. Such a movement would beneficially repress the numerous evangelistic agencies rising up in every quarter, of which your correspondent "David Flint" complains. If sufficient means were provided, the non-church-going classes would in these churches have the benefit of the highest talent, instead of picking up their notions of truth from wayside or other necessarily inferior preachers. The less instructed classes are just the very persons who most need the best religious teaching we can offer, and are most injured by imperfect views or statements. Could not Baptists and Pædo-Baptists unite in such a movement as this? Might it not be made a means of fusing the two sentiments on this question, since every important truth represented by them is equally held by both parties? Might not at least one such church be tried as an experiment? This is not the first time I have mooted this question. Will some of our leaders who have means and influence take it up?

I am, Sir, yours faithfully,

North Kensington, Nov. 26. CHARLES FORD.

P.S. Time and space render it impossible for me to reply to several correspondents who have noticed my former letter. To some extent my meaning has been misapprehended, through overlooking the qualifying expressions. Besides, may not different men see different points of a subject, and yet both be right? I agree with Mr. James that there may be lack of spiritual power in churches as well as in ministers, but this only makes the matter worse. I cannot see how the lack in the former alters or excuses that in the latter. I think A.C. looks at things too much on the surface, and illustrates the very point I had in view. "Modern ministry, capital singing, and courteous officials" *may*, I think, leave very much to desire. Without any reference to the particular service referred to (of which of course I know nothing), I still think that, as a rule, we want something stronger in the way of preaching—"strong meat" as well as "milk for babes"; and even the children are all the better for a little of the former, spiritually as well as physically. I can assure A.C. my remarks were founded on personal observation.

THE CONGREGATIONAL LECTURE.

To the Editor of the Nonconformist and Independent.

SIR,—A proposal was made at the lecture on Tuesday to alter the time at which it is delivered from half-past 7 to 5 o'clock. It was stated by the chairman that this was in the interest of ministers having other engagements, and of gentlemen wishing to get home from the City. On a show of hands a majority decided in favour of the present hour being kept to—and undoubtedly the majority were right. The lecture is delivered in the library, a comparatively small room, and yet the audience does not nearly fill the room. I would ask a simple question, and commend it very earnestly to the London ministers. Do they urge upon their young men and young women to attend these lectures? Surely they are intended for young Nonconformists rather than primarily for ministers and for the older generation of City men leaving their business early. These ought, to a large extent, to be already versed in the history of the great religious struggles and triumphs, and in other subjects treated in the Congregational Lectures.

But if Congregational Nonconformity is to be maintained in the future with as great vigour and devotion as it has been in the past, it must be by the younger members of our congregations acquiring, first, a knowledge of the past, and then by their becoming imbued with like faith in the principles which led our fathers to stand forth in defence of right during evil and corrupt times. No one can listen to Mr. Guinness Rogers' earnest and delightful lectures, now being delivered, without having his sympathies enlarged, his knowledge increased, and his faith wonderfully strengthened.

As the struggle between the Free and Established Churches draws nearer to its close, all true followers of Christ need to be prepared, by a careful study of what *has* been, for the altered circumstances in which, sooner or later, they will find themselves.

Believe me, Sir, faithfully yours,

December 1, 1880. L.

MODERN NONCONFORMITY.

To the Editor of the Nonconformist and Independent.

SIR,—The letter on "Modern Nonconformity," signed "A. C.," in your impression of November 25, contains, in the second half of it, some rather amazing statements, such indeed, as if they are to be taken seriously, would carry dismay to the hearts of all thoughtful and spiritually-minded Nonconformists. They are probably due to the hasty pen of one writing amid "the press of life" of which he speaks, but they amount to this: The modern "Noncon." is congratulated upon having done with the old style of preacher, and of now possessing in his place "a wide-awake Christian reformer, whose whole soul kindles at the name—not of Christ, but—of Gladstone"! Further the success of a much-lauded Congregational Church is attributed to the "modern ministry, capital singing, and most courteous officials," so that, according to "A.C.," "there really seemed nothing left to desire." Does the writer mean to say that the success of Modern Nonconformity depends upon such tawdry elements as these? If so, how utterly is it condemned by the side of that older Nonconformity, which crowded its chapels simply through the earnest appeals of such men as Jay, James, and Parsons!

One may almost believe that he does mean it, for he declares that "the new is infinitely better than the old," while acknowledging that Church members are less devotional, and "have less time for poring over the Sacred Records." Again he confutes himself. Such a state of things cannot be "infinitely better;" and so far as such lack of spirituality and ignorance of the Sacred Records exist within the Church, will the opportunity be made for Scepticism and Materialistic belief outside the Church.

But, concludes "A. C.," "We now bestow twice as much thought and endeavour on the work for which Christ died—the good of man." Well, if "A. C." represents Modern Nonconformity, there is, indeed, a change! "Christ died," he says, "for the good of man," and the old term was the salvation of man—and the difference is profound.

I am, Sir, yours obediently,

Marden Ash. J. G.

VISITATION BY NONCONFORMIST MINISTERS.

To the Editor of the Nonconformist and Independent.

SIR,—May I beg a line of your space in reply to the taunts of "An Oxford Clergyman" as to non-visitation by Nonconformist ministers. The churches of which I have been pastor have no exceptional activity about them, but in one some 200 members were engaged in house-to-house visitation; in in another, 1,000 houses in the vicinity of my place of worship are visited monthly; in addition to which 50 or 60 ladies are engaged throughout the year in making garments for the poor of any denomination (or of none). The fact is, we train the laity to do God's work, and set the pastor free to do his appointed work of feeding and leading the flock. It will be a sorry day for our churches when our Nonconforming clergy are so absorbed in visitation that their hearers are starved on the Sabbath-day. We do not, even as it is, confine our visits to members of our own church and congregation. Your Oxford clergyman will get some better information by applying to many a London or provincial pastor of twenty-five years' standing.

Yours, &c.,

A LONDON NONCONFORMING CLERGYMAN.

November 30, 1880.

PRAISE MEETINGS.

To the Editor of the Nonconformist and Independent.

SIR,—Can any of your readers who have had much experience of "Praise meetings," oblige by giving a suitable form of programme with a short description of the best way to manage such meetings to advantage? If you can make room for such it would, I am sure, be a great help to many who wish to have one or two meetings of that kind during the winter; amongst others,

Yours respectfully,

November 30, 1880. ORGANIST.

SCOTCH DISESTABLISHMENT.—The signs are multiplying that the question of disestablishment in Scotland is coming to a head. We noticed the other day the prominence assigned to it by the Solicitor-General in his candidature for Clackmannan. The Liberal candidate for Renfrewshire if less pronounced as to the desirability of the change, is equally positive in his promise to follow the leaders of his party when they declare that the time for it has come. On Wednesday the Committee of the United Presbyterian Church—from which the chief impulse of the movement has always come—passed resolutions urging the systematic advocacy of the question in Parliament and before the constituencies. It is well understood, however, that nothing can be done during the present Parliament, Mr. Gladstone having pledged himself to submit the question to the country before attempting to solve it. But in all probability the issue will be really decided—as it was in the parallel case of the Church of Ireland—long before the time for actual legislation arrives.—*Pall Mall Gazette.* [It may be added that the Glasgow Liberal Association has imported Disestablishment into its programme, and that should the Lord-Advocate become a candidate for the vacancy in that great constituency, he will probably appear as the supporter of the same ecclesiastical change.]

A CRISIS IN THE CHURCH OF ENGLAND.

MANY passing events combine to indicate that the State Church has reached a very important crisis in its history. That the theory which ruled in pre-toleration days when all persons "inhabiting within this realm," were required to attend a specified place of worship, and listen to specified words uttered by persons appointed according to one specified rule, under penalty not only of fine and imprisonment, but of being stigmatised as "following their own sensuality and living without knowledge and due fear of God," has hopelessly broken down, has long been sufficiently apparent. It is by Churchmen we are told that the state of things then attempted to be established has "long since come to an end." "Everybody," says the *Church Times*, "may deprave the Prayer-Book as he pleases; nobody is compelled to go to church; Church-rates can no longer be enforced." That being so, a deliberate attempt is being made to force upon the nation a new theory still more disastrous to its best interests than that from which the friends of civil and religious liberty have been through long years slowly emancipating themselves. As the weapon of the civil power can no longer be wielded in support of sacerdotal pretensions, the civil law is by every conceivable device to be brought into disrepute, and its administrators and defenders held up to public odium. In pursuance of this aim, the rudest and most unmannerly epithets are by preference selected for application to opponents, and equivoques which, though capable of being defended by roundabout explanations, are known popularly to suggest imputations incapable of defence, are persistently employed. If Parliament, in its collective capacity has to be referred to, the *Church Review* finds no fairer term than "the colleagues and sympathisers of Mr. Bradlaugh," well knowing that not one in a hundred of those members sympathise with the opinions which give the sting to the innuendo. If the administrators of the law, as declared by the "Court of Final Appeal," are to be denoted, the writer's vocabulary yields no fitter epithet than that of "cowardly bullies." All sorts of legal quibbling having been in vain resorted to, and the patience of the most lenient bishops having been exhausted, we are now told that "Jenny Geddes' joint-stool is of more effect in a crisis than episcopal babble." In spite of sentences of inhibition or deprivation, the *Church Review* declares, "We *will* remain in the Church, hold our places there, and our clergy *shall* officiate there, no matter what West-end clubdom may say to the contrary." To the obvious recommendation that if they are not satisfied with the terms upon which they hold connection with the State, they should exercise the liberty which Nonconformists' sufferings have secured for them, the *Church Times* makes the unsatisfactory reply, that the sacerdotalists are unable to act upon this advice, as "valid sacraments cannot be had without a duly authorised ministry, and a duly authorised ministry can only be had where there are Bishops whose powers have descended to them in unbroken devolution from the apostles and from Christ." But surely, if the "grace" thus derived is of any efficacy, and the state of affairs is as they represent it, some of these apostolically-endowed Bishops must be prepared to give up their status and emoluments in obedience to the higher law to which they appeal. If not, we would fain know upon what theory they can account for such universal apostacy? Can it be the true Church of God in this land against which "the gates of hell" have thus prevailed?

Let us hear the testimony of other witnesses on this question. The Prayer-Book Revision Society, with Lord Ebury at its head, has put forth a copy of a Bill to amend the Book of Common Prayer, the preamble of which declares that "attempts have been made to *introduce* a system of auricular confession and priestly absolution into the Church of England alien to the doctrine and practice of the said Church, on the alleged ground that such system is authorised by certain passages in the Book of Common Prayer." That there is some ground for such contention is indicated by the suggested amendments in the form of consecrating archbishops and bishops, in the ordination service, in the order for the visitation of the sick, in the Communion service, and in the ordinary morning and evening services. Of the questions which these confessionalist clergymen are instructed to put to their penitents, the Archbishop of Canterbury has declared that no "right-minded man could wish to have such questions addressed to any member of his family," and that a clergyman who put such questions ought to be warned "never to approach the house again." Yet the English hierarchy knows full well that the system is in constant operation within the pale of the Church of England, and that this Bill, if passed into a law, would have little effect in putting an end to the practice unless the Bishops could be induced to exert themselves vigorously for its suppression, of which there is at present no reasonable prospect. That a Bill for introducing any change into the Prayer-Book is likely to obtain the sanction of the legislature, is very problematical. The change, we are inclined to think, will be made about the same time as the system of patronage is reformed, and the traffic in the sale of Church livings abolished, following the order of the Episcopalian Church in Ireland, which only after Disestablishment removed from its Prayer-Book any of these relics of a mischievous superstition.

But unless the enslaving and demoralising system of confession can be effectually dealt with, how do those who hold Evangelical views propose to rid themselves of the guilt of complicity in such practices? With lapse of time, the leprosy of sacerdotalism is spreading. Every Church Congress, it is acknowledged by friend and foe, "makes fresh gaps in the lines of the Evangelical clergy, who abandon their old ways and develope into moderate High Churchmen," and occasionally into pronounced Ritualists. The "historical continuity of the Church of England" is a favourite figment among the Church clergy of various shades of thought, and the Rev. G. R. Portal now declares that this

"involves a distinctive Eucharistic dress, quite as much as it involves a ministerial dress at all, or even episcopacy itself. Since the days when the Bishop was ordered in the Apostolical Constitutions to wear his 'shining dress' at the celebration of the Holy Eucharist down to the coronation of Queen Victoria, a special eucharistic dress has been one of the landmarks of every branch of the Catholic Church." Dr. Pusey, in his letter to the *Times*, thrusts his sword through a weak place in the armour of the Evangelicals when he points out that the vestments about which there is now so much controversy, symbolise "a doctrine, and only that doctrine, which even the Judicial Committee of the Privy Council, in the cause of 'Stephens *v.* Bennett,' pronounced *not to be at variance* with the doctrines of the Church of England." It seems sufficiently absurd that a doctrine which may not be taught by a symbol may be taught in express words by a beneficed clergyman with impunity; but it is with overt acts that State Church law finds itself competent to deal, and it is against the use of these vestments, &c., that the decisions of the Final Court of Appeal have been directed.

"A Diocesan Chancellor" sets forth the plain objection to all such innovations: "By the law of England churches are, and always have been, for the celebration of the worship of the Church of England as defined by law, either obviously or by the proper courts when a dispute occurs." To the plea of the President of the Church Union that the prosecutions have "dispersed congregations," the same writer aptly replies that they cannot possibly have dispersed one congregation that wished the law of the Church to be obeyed. The Bishop of London throws a little light upon the argument which is so constantly obtruded that the most pronounced Ritualistic exhibitions have the full assent of the congregation for whose delectation they have been introduced. Acknowledging a letter from Mr. Henry Browne, conveying a copy of resolutions of sympathy with Mr. Dale passed at a meeting of "the religious societies, lay helpers, and congregation of St. Vedast, Foster-lane," the Bishop showed by the figures of returns submitted to him that since Mr. Dale commenced his ministrations, the parishioners proper have left the church, and that the present congregation are, like Mr. Browne himself, residents in other parishes, and that all the communicants, with the exception of the rector's family, were non-parisioners. How little of a law-abiding spirit towards either Bishops or secular officers is fostered in the attendants at such places is manifest from the reception given to the Bishop of Rochester on Sunday night. Having simply announced in his character both as patron and as ordinary, that with the appointment of the Rev. E. F. Alexander to the living vacant by the death of Rev. W. P. C. Adams, "whatever is illegal in the ritual of this church will have to be discontinued," the Bishop was assailed with loud hisses on one side, which evoked counter-manifestations of applause, the screams of women sounding shrilly over both. On his way to his carriage he was threatened with personal violence by a mob who *happened* to be outside, two of the carriage windows being broken in the *melée*, and the coachman being obliged to drive off without his hat. A meeting of church attendants held on the following evening of course found it necessary to repudiate any part in this violence, but the chairman did not hesitate to accuse the Bishop of "indecent haste" in filling up the appointment, and to declare that it was "impossible to listen to such a sermon and suffer the treatment they had without resenting it." Resolutions in the same spirit of contumacy, which has consigned Mr. Dale and Mr. Enraght to prison were adopted. During the last few days the anomaly has been witnessed of an appeal to a purely *law* court on behalf of High Church clergymen against the sentence of a *quasi* ecclesiastical judge, whose ruling is ignored on the ground that certain powers which he exercises have only a lay and not a clerical origin. The legal muddle, of which a glimpse has been afforded in the application for the writ of *Habeas Corpus*, seems to be tolerably complete; whether a better aspect will be placed upon it, at the hearing on Monday next, remains to be seen. The *Times* is evidently prepared for a decision which shall set Mr. Dale and Mr. Enraght at liberty in virtue of certain legal technicalities. Considering the mode in which the substance of the law has been repeatedly mocked, such a result would excite little surprise. But the recalcitrant clergy will have little cause for congratulation, if, as Mr. CHARLES argues, the proper course after inhibition is shown to be an appeal to the local magistrate who will be bound to inflict on the intruding clergyman a sentence of imprisonment. It is clear that by one process or other they must eventually be restrained—if jurisprudence is not to be brought into universal contempt—from riding roughshod over the law from which they derive an exceptional status and privileges.

Any hope the Ritualists may entertain of an absolutely independent Established Church is shown by the *Pall Mall Gazette* to be utterly delusive. "The president of the Church Union," it is remarked, "points to the Ettablished Church of Scotland as a living illustration of ecclesiastical independence. No reference could have been more unlucky. The ecclesiastical history of Scotland may, from one point of view, be described as a prolonged series of attempts to establish a perfectly independent Church, continually followed by the discovery that the thing had not been done. The Free Church of Scotland may be presumed to know something about spiritual independence, and if the president of the Church Union thinks it worth his pains to interrogate that community on its experience he will find that one of its reasons for promoting Disestablishment is that it despairs of realising spiritual independence in an Establishment until the millennium, if even then." The crisis which has been thus precipitated bids fair to bring, at a much earlier period than was anticipated, the Church question "within the sphere of practical politics," and every day is bringing converts to the conclusion that a satisfactory solution is only possible by severance of this troublesome alliance between Episcopacy and the State, in the interests of a true Religious Equality.

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

MR. BALFOUR, as I expected, has encountered no competitor in Kinross, and it is all the more satisfactory that, without compulsion of any sort, he has come out with so clear a ring on Disestablishment. His father, as you may recollect, was minister of the parish of Clackmannan, and all his instincts must have been moving him to let things be. But his liberal training has been too much for his congenital prejudices, and in the face of all the heckling to which he has been subjected, he has steadily maintained the position that the Establishment must go to the wall. It is all the more striking to find the Solicitor-General so firm and outspoken, seeing that he was one of a deputation of Liberals who waited on Mr. Adam at the General Election, and besought him not to divide his party by meddling with the Church. His progress since then must have been considerable, when a member of the Government has not only made a distinct advance, but insists on making no secret of it.

Colonel Mure's place in Renfrew has also been filled by a Liberal. Sir Archibald Campbell has already spent such an enormous amount of money in vain attempts to gain the seat, that I do not wonder at his hesitating to fight another battle now. Otherwise Mr. Crum might not have been allowed to walk the course.

The election of Lord Roseberry and Mr. Bright as Lord Rectors of Edinburgh and Glasgow Universities, shows conclusively that there is no tendency among our students to relapse into Conservatism; for the Tories had with characteristic slyness selected candidates who were well fitted to divide our camp. In Edinburgh they ran Sir Robert Christison, an old and distinguished Professor on the *Independent* "ticket"; and in Glasgow they did the same with Mr. Ruskin. I am told that in both places, not a few innocent youths fell into the snare. But among the mass there was sense enough to see through the dodge, and things are still "as they were."

We have at present Mr. Joseph Cook among us. Last week he gave three lectures in Edinburgh, and this week he is to be in Glasgow and, I think, Aberdeen. His audiences in the Free Assembly Hall have been very large, and his more popular addresses to the congregation of Free St. George's and to working men on the two Sundays of his stay, have been given to crowds. Opinion is a little divided about him. His lectures would be better if they were shorter, and more clean cut. The first evening he spoke for two hours, and during the last half-hour of that time he was manifestly *wading*—seeking about—as it seemed, for an effective peroration. In private he was found to be a trifle dogmatic, as if his life in an atmosphere of disputation had made him somewhat impatient of contradiction.

Professor Flint has returned from the Pan-Presbyterian Council as much in love with a State Church as ever. He saw nothing in America to make him lose conceit of an Establishment,—so he has been telling his students. The announcement seems to have had an inspiriting effect on his neighbours, for there has been of late quite an outburst of Establishmentarianism in Edinburgh, in the shape of sermons, newspaper leaders, and popular lectures. Of the last, a course has been projected which is likely to attract some attention. It is to be delivered during the winter, on Sunday evenings, in St. Giles Cathedral and in Glasgow. Among the lecturers are Principal Tulloch, Professor Flint, Dr. Story, and other men of equal mark, and their discourses, when delivered, are to be published by the firm of W. and R. Chambers. It is quite a new thing for that firm to go into the ecclesiastical line, and I can account for it only by supposing that the proceeds are to go to the cathedral in whose restoration Dr. William Chambers has been taking an extraordinary interest.

Our miserable "Smith case" is threatening to help forward the efforts of these gentlemen in their endeavours to uphold the Establishment. In the first place it is weakening the Free Church. In the second place, it is leading to the multiplication of that class of young men whose views are becoming increasingly advanced, and whose one concern is coming to be to get sufficient "freedom" to ventilate their opinions. They have, perhaps, some reason for thinking that an Establishment will tolerate what no Nonconforming communion can. And then, unfortunately, the partisan spirit has grown so intense that some of the very newspapers which are keenest for Disestablishment are playing unconsciously into the hands of the enemy. Without calculating the consequences, they are taking sides upon what, in its present form at any rate, is an internal question, and are making it difficult for the whole Disestablishment party any longer to act in concert.

I say the question which is at present convulsing the Free Church about Professor Smith is a purely internal one. It turns upon a point which Englishmen will not even understand—*the power of the Commission*. You may possibly remember that in my last letter I left the history of this unfortunate process at a sort of crisis. A special meeting of the Commission of Assembly had been called to pronounce a judgment upon Professor Smith's new articles, and there was not time to let you know the result. You have published the result since. By a majority of *sixty-eight*, in the largest House ever known, Mr. Smith's conduct was declared inexcusable, and he was instructed not to resume his class until the General Assembly had had an opportunity of reconsidering his whole position.

No sooner, however, had this conclusion been arrived at than a tremendous outcry was raised throughout the country. The professor's own friends did not pretend to say that he was blameless. On the contrary, in the motion which they made, it was expressly admitted that he was blameworthy, and had done what his Presbytery should call him to account for. But, according to their view of it, the Commission had no right to take so strong a step as that of preventing the Professor from teaching during the winter; and, in their indignation, they have been saying a great many wild things—such, for example, as that the sustentation supplies should be stopped, in order to bring the Highlanders to reason.

Now, I repeat, it would not be easy to make an Englishman understand the merits of this present *row*. The *Spectator* attempts, with that affectation of universal knowledge which so amusingly characterises it, to explain things now and again. But it makes sad blunders. And I had better not expose myself to the risk of falling into similar mistakes. You can see, however, that the question which is at this moment separating the Free Church into two hostile camps, is very much an internal one, which only its own experts are capable of pronouncing an opinion upon. Outsiders, therefore, interested in great causes for which help may be expected from both camps, would, I think, do well not to interfere in the quarrel at this stage, but as it is distinctly a family quarrel, leave it to be settled by the members thereof. We all like sympathy from a bystander, whether he knows what we are fighting about or not; but in the present case it is a pity for bystanders who are anxious for Disestablishment to turn friends into foes by joining against them in the squabble over so paltry, or at least so thoroughly technical a question as "*the power of the Commission*." The present storm, severe as it seems, is really a tempest in a teapot. It cannot last. There is not solid material enough to keep it going. And if my voice could reach the friends in Scotland, who believe that much depends on an early separation of Church and State, I would say to them, "Don't aggravate the present distress by interfering in the strictly internal conflicts of the churches." The Establishment is growing in strength and self-confidence. It will need wise generalship to keep together the scattered forces which are opposed to it, and no course could, in present circumstances, be more suicidal than that of fanning into a flame the differences of friends.

It is a somewhat remarkable fact that, in spite of all our disturbances, we have an increasing number of candidates for the ministry. The abolition of patronage is drawing more young men to the Established Church, for now they are assured that they will have a fair field and no favour. The "New College" of the Free Church has opened with a larger entrance class than it has had for years. And as for the United Presbyterians, they have in their theological seminary quite an embarrassment of riches. I suspect that this change is due, in part, at least, to the depression in trade. Some who otherwise would have gone into commerce, have turned aside to the professions.

A determined attempt seems to be making to break down our Scottish Sabbath. In this work Professor Tyndall has been lending a helping hand, and also our eccentric Greek professor, Dr. Blackie. These gentlemen have been addressing large audiences in Glasgow, and have, of course, met in a city with over half a million inhabitants a considerable amount of sympathy and support. But with the exception of two or three stray individuals—lay and clerical—whose interest in religion has not hitherto been very conspicuous, few persons of any standing have sided with them, and it may be some time before the movement takes hold. Nevertheless, the currents which are quietly flowing around us are of such a kind as to make it more than probable that they are on the winning side. The Lord's Day is not kept here as it used to be even ten years ago, and the new ideas which are becoming fashionable will be welcomed by many whose lives have already gone before their convictions.

THE BURIALS ACT.

THE ENGLISH CHURCH UNION.

On Thursday night a special meeting of the English Church Union was held in the Freemasons'-hall with reference to the Burials Act. The President, the Hon. C. L. Wood, said that the advice the Union desired to give was fully stated in a paper which was distributed, and that the chief points were embodied in two resolutions which would be submitted to the meeting. The paper set forth that the Council believed that neither nominal membership of the Church of England, nor any supposed presumption of law that every parishioner was a member, nor even the fact of baptism when all consequent obligations had been neglected, gave a claim to the privileges of the Church. The first question was, Should Churchmen, under the new conditions forced upon them by the Act, consent in future to the consecration of additions to existing churchyards or of public cemeteries? The President and Council answer emphatically, No. They strongly advise the closing of all churchyards where this is practicable, and the creation of burying-places vested in private trusts, and, therefore, capable of being consecrated for the exclusive use of the Church. When a burial takes place under the provisions of the Act, the clergy are advised to keep in their own hands the ordering of the position and digging of the grave, but that it is not desirable to mark off invidiously the graves of those buried under the Act. As the fee is paid for the use of the ground, and not for the services of the priest, it is unadvisable to make any change in this particular or to exempt funerals conducted without the rites of the Church from the common obligation. The bell and all church furniture belonging to the Church, and the use of them ought not to be accorded to those who voluntarily reject the Church's offices on behalf of their dead. The act of registration [illegible] no spiritual significance, and to comply with the requirements of the statute in this respect [illegible] distress to the consciences of the clergy. The most important of all the points that the Burials Act has brought into prominence is the restoration of discipline. If in any extreme case a clergyman should feel compelled to act on his own responsibility, and refuse to bury one who has made himself notorious for evil-living or open and

avowed unbelief, the Council would, to the best of their power, support such a clergyman should he be prosecuted in the civil courts for such conduct. But a clergyman, before determining on such a course in any given instance, should carefully consider how far the circumstances of the case would secure for his conduct the approval of Churchmen generally, and would make it impossible for personal motives to be imputed to him, and in no instance should the service be refused without the most exact knowledge of the facts. Dr. Phillimore moved, the Rev. W. Church, of Hickleton, Doncaster, seconded, and it was resolved—"That it is desirable that no fresh ground should be provided for burials except under private trusts, for which the legal committee of the English Church Union is hereby requested to take steps for drawing up a form of trust deed. It is also desirable that there should be no general consecration of ground intended for promiscuous interments, but that an order for the blessing of particular graves should be put forth by authority in every diocese." The Rev. G. Greenwood, London, moved, and the Hon. and Rev. H. Douglas, of Worcester, seconded a resolution on discipline, to which Mr. R. H. Jones objected, because it contained no reference to the Bishops, and he moved an amendment, which was seconded by the Rev. J. Kemp. The Rev. Mr. Roberts opposed the amendment, because he considered the Bishops to blame for the passing of the Burials Act. The Chairman suggested a change in the resolution, which was accepted, and it was agreed to in the following form:—"That this Union, relying on the sanction of the Episcopate and reserving a discretion to the executive of the Union, will support such of its members as may be prosecuted in the civil courts for refusing to use the burials office of the Church at the interment of notorious evil-livers or avowed unbelievers."

MEETING OF BISHOPS.

It is stated that there will be a meeting of bishops at Lambeth on December 7 to consider the working of the Burials Act.

A CHINESE FUNERAL.

A singular ceremony took place at the East London Cemetery. The body of a Chinese sailor named Woong Ah Mann, who was found dead on board the ship *Merionethshire* now lying in the South-West India Dock, was taken from Poplar for interment in the cemetery named. The body was placed in a hearse, and about six of his fellow-countrymen followed in two broughams, which were drawn by coloured horses. Before starting the undertakers were handed each a white handkerchief to wear as mourning, and the party partook of gin and sweetmeats. In the first brougham was placed a basket which contained grapes, a roast fowl, some pickled pork, half a bottle of gin, and a similar quantity of beer. A sixpenny-piece was placed in the mouth of the corpse, which proceeding the Chinese believe will "pay the toll to heaven." After service in the chapel the roast fowl and pork, with lighted paper and fostick, were placed at the head of the grave of a Chinaman who was some time previously buried, and the gin was thrown over the head of the two graves.

RESPONSIBILITY OF BURYING THE POOR.

At the meeting of the Newtown and Lanidloes Board of Guardians, held on Wednesday, Mr. John Smout asked who was responsible for burying the poor who were not paupers. Four persons had died in Llanidloes within the last year, and the relatives were too poor to bury them. The sanitary authority of the borough, who were the Town Council, said they could not do so, and a subscription had to be made for the interments. Last week a case cropped up, and he, as a guardian, was appealed to. Upon making inquiries he found the family were too poor to bury. There were eight of them, and they had only three-halfpence in the house. He went to the relieving officer, and he said he could not bury without orders, as he would be surcharged if he did so. On applying to the Town Council he (Mr. Smout) was informed by the Town Clerk that the parish authorities were the proper persons to apply to. The result was that the interment took place by subscription, and as the same kind of thing had been going on for four years he wished to know where the responsibility lay.—Some discussion took place upon Mr. Smout's question, and the Clerk said the responsibility of interment under such circumstances lay with the Town Council as the sanitary authority. There was no doubt that in the first instance the responsibility was upon the person in whose house the death had taken place, but if the person failed to inter, the Town Council being the sanitary authority of the borough, were bound to take steps to prevent the public health from suffering.—The Clerk was instructed to write to the Town Clerk of Llanidloes to this effect.

INTERMENTS.

The first Nonconformist funeral in the parish churchyard, Deddington, took place on Friday, November 26th, the deceased being the infant son of Mr. Frank Austin, a member of the congregation attending the Independent Chapel. The Rev. H. S. Payne, the pastor, conducted the service. So great was the interest felt in this first service that a good number of sympathising friends attended in the churchyard to witness the ceremony. The vicar refused the use of the bell for the occasion.

CLERICAL OBSTRUCTION.

The Stratford-on-Avon *Herald* reports a case of unseemly obstruction at a Nonconformist funeral which lately took place at Quinton. The friends of the late Mr. Peter Crossley, for many years steward to Mr. C. Holland Corbett, of Admiuton Hall, recently arranged for his interment without Church of England rites. The *Herald* says: "The remains of this gentleman were last week interred in the Quinton churchyard by the Rev. R. Yates, Wesleyan minister, Mr. Crossley having been a member of that body. The vicar and sexton were present to see that all things were properly conducted, but the grave was found to be too small, and on the sexton being asked to make it larger, he consulted the vicar and declined. After an unseemly and painful delay the bearers obtained tools and did the work themselves, when the coffin was lowered and the service finished. The bell was not tolled, the vicar stating that he refused by direction of the bishop. Mr. Crossley was highly respected amongst all classes, and much sympathy with the sorrowing family is felt in the neighbourhood."

CONCURRENT ENDOWMENT AT BARBADOES.—We learn from the Demerara *Colonist* of October 17, that the second reading of the Bill for increasing the grant to the Wesleyan missionaries from £700 to £1,400, was defeated, the votes being six for and ten against.

ECCLESIASTICAL MISCELLANY.

CARMELITE NUNS AT HEREFORD.—Nearly one hundred of the Carmelite nuns, in company with several priests who were expelled from France, arrived in Hereford on Thursday, and took up their residence at the mansion recently occupied by the late Dr. Brown, Bishop of Newport and Menevia, which they intend to make their head-quarters.

EDUCATION IN WALES.—The Aberdare Nonconformists, at a meeting in which Mr. C. H. James, M.P., took a prominent part, have resolved to urge upon the Welsh Education Commission the desirability of making the endowed schools available to all sects and classes of Welshmen, and also to recommend the establishment of three Welsh colleges, to be affiliated with a degree-conferring Welsh University.

THE LLANTHONY IMPOSTURE.—A crowded meeting was held at the Town Hall, Brighton, to hear an address from Mr. Comley, of Hereford, who showed the untrustworthy character of the alleged apparition and visions at Llanthony Abbey. The proceedings were invested with additional interest by the fact that Father Ignatius was holding a week's services in the town. Mr. Comley said the thirty-eight years' Brighton cripple spoken of by the rev. father as being miraculously cured was a sister in Slapton Nunnery. He also made other damaging statements.

NONCONFORMIST MAYORS.—One of the peculiarities at the recent elections of mayors is the large number of Nonconformists elected. Following the example of the City of London, which has elected a Wesleyan, York has elected a Quaker—probably the first Friend who has become a Lord Mayor; Durham a Presbyterian; Leeds has again chosen a Quaker; and there are an unusually large number of Wesleyans and Congregationalists, especially in the North of England. On the other hand, the number of titled mayors is much fewer than it has been, and it would seem as if the aristocracy were less interested in municipal affairs than they were wont to be.—*World*.

LORD DARTMOUTH AND THE LIBERATION SOCIETY.—Earl Dartmouth, at a Diocesan Church Extension meeting on Thursday afternoon, in Wolverhampton, said he would withdraw his late simile of burglars as applied to the Liberation Society, and substitute poachers. Neither of the two Cabinet Ministers belonging to that body had, he said, any affection for the Church of England. They knew what Mr. Bright was. When Mr. Bright spoke of that Church he was beside himself. His tongue ran riot and ran wild. He cared not what he said, nor what injustice he inflicted. He begged moderate Nonconformists to say they would have neither part nor lot with the Liberation Society.

THE MARRIAGE LAW IN CYPRUS.—Amongst the many inconveniences which the adventurous colonists suffer who have gone out to spread the blessings of civilisation in Cyprus is the barrier which there appears to be at present to the performance of the ceremony of marriage in accordance with English law. We have now held the island more than two years, and as yet no proper provision has been made for the marriage of British subjects there. Last month, a gallant captain of the 20th Regiment, Captain Baker, was desirous of taking to wife the daughter of the Presbyterian minister at Limasol, and the young couple found a way of overcoming what at first sight seemed to be a grave difficulty. If they could not be married on land they would be married at sea; so they obtained permission of the captain of H.M.S. *Rapid* to have the marriage ceremony performed on board his ship, and this was accordingly done, and everything passed off in a very happy manner. Much has yet to be done before Cyprus is fairly inhabitable, from an Englishman's point of view, but if the adoption of proper legal regulations for the furtherance of marriage will assist towards that end, it is to be hoped that the authorities will lose no time in remedying the difficulty which Captain Baker so ably overcame. One of Her Majesty's ships may not always be at hand.—*Bradford Observer*.

NATIVE RELIGIOUS ENDOWMENTS IN INDIA.—Native religious endowments have always (the *Pioneer* says) been a source of trouble for the Government of this country. They were managed up to about seventeen years ago by the regular officials of the Government under an old regulation of 1810. Boards of Revenue were trustees, and Collectors executors of funds; but a certain sentiment among Europeans was offended by this active participation of Government in the business of idolatry, and in 1863 an Act was passed vesting the management of temple funds and the like in the hands of local committees. These have for the most part, or at all events in many cases, so mismanaged their trust that scandals of a new kind have now to be dealt with. The Government of Bengal has moved in the matter, and we understand that measures are to be introduced in the local councils of the three presidencies, the effect of which will be to all intents and purposes a restoration of the old system. A special Act in the Viceroy's Council will, for some technical reasons, be found necessary in the case of the Juggernath endowment, of which the Rajah of Pooree was trustee. The Rajah unfortunately at this moment is a criminal under sentence of penal servitude for murder, and thus unable to perform his administrative functions in connection with the temple lands.

LAY HELPERS IN THE CHURCH OF ENGLAND.—A new Church movement has just been started in the diocese of Llandaff. On Friday a conference of the clergy resulted in the appointment of twenty-four laymen, who are to assist the incumbents of populous parishes. Some of the helpers are stated to be of superior education, whilst others are working men. The lay helpers present were presented by the clergy of their respective parishes, but at the request of the bishop the duty of instructing those who were unable to attend was kindly undertaken by the Archdeacon of Llandaff. At the close, a service was held in the bishop's private chapel, the Litany being read by the archdeacon, after which the bishop delivered an address, in which he referred to the rapid growth of the population in the diocese during his episcopacy. How difficult it was to meet the religious wants of the people, mainly from the poverty of the livings, and this difficulty often occurring where population was large, and where the incomes of the incumbents were so small that it was impossible for them to provide ordained clergymen to do the work of the Church. His lordship also touched on the practice of the early ages of the Church, and quoted examples of the lay assistance given to the apostles. These examples, he considered, justified him in the course he was then adopting. He then more immediately addressed the candidates, and in doing so spoke to them with great earnestness on the character of the work they had undertaken. He told them that they were not to regard themselves as ordained ministers, but as men with a love of Christ and a love of souls in their hearts, who would devote what time they could spare from their ordinary vocations to the service of the Church. In the afternoon the clergy and the candidates partook of the bishop's hospitality at the palace.

A CLERICAL DISMISSAL OF A TEACHER FOR MARRYING A NONCONFORMIST.—The *Teacher* of November 19th publishes the following statement:—"At the beginning of the present week we received an extraordinary communication respecting a case of alleged tyranny. The letter bore outward evidence of good faith, and was sent to us accompanied by a note from a teacher of high character, yet so utterly grotesque and incredible did the whole statement seem that we withheld judgment and made careful inquiry. We have received a letter from the secretary of the local association, and that gentleman pledges his honour that every word of the complaint sent to us is true. Under the circumstances our duty to the teaching profession compels us to state the case, without comment, as it is stated to us, and to wait explanation from the person accused. Mr. J. Gush, master of the Ringwood school, near Dover, has received notice to leave his situation. The causes which have brought dismissal upon him are the following: The infants' mistress has retired, and a married man, whose wife shall fill the vacant post, is required by the managers. Mr. Gush offers to marry at once the lady to whom he is engaged, but the rector 'cannot think of allowing him to remain,' for the lady whom Mr. Gush proposes to marry is a Nonconformist. 'Her influence,' says the rector, 'over the infants in the village, and over her husband, would be detrimental to the interests of the Church. Churchmen and Nonconformists work on widely different lines; they have nothing in common, and should keep as far apart as possible.' Faced by this Scriptural difficulty, Mr. Gush tried another resort. He represented that his sister would be ready in six months to take charge of the infants, if he might be allowed to retain his situation; but the rector promptly countered by observing that even if Mr. Gush's wife 'had nothing to do with the school, he (the rector) would not consider he was doing his duty as clergyman of the parish if he did not raise his voice against the situation of master being held by a man who had married a Nonconformist.' So Mr. Gush is discharged. Now we will not, cannot, believe that there is not some favourable explanation of this miserable story. If explanation there be none, we promise to give the Reverend Mr. Benson most excellent cause for remembering his share in the transaction. We also promise that some very pertinent questions shall be asked in Parliament during the coming session. Meanwhile we offer no opinion. We only offer a hope that Mr. Benson may be able to give us grounds for believing that he has been wronged."

WAYSIDE GOSSIP.

ON Saturday last the House of Lords, as the Court of Final Appeal, gave a decision which is likely to have important social effects, and has (legally) set at rest a much-vexed question. The case of Debenham *v.* Mellon, which has long been *sub judice*, and has at length found its way to the House of Lords, turned upon the question of the liability of a husband for his wife's purchases, under circumstances then set forth by Messrs. Debenham and Freebody, the well-known drapers:—

Mrs. Mellon was introduced to us by her mother, whom we knew, and our dealings with her (Mrs. Mellon) had been continuous for many years. The accounts had been promptly and regularly paid, and the articles supplied were for the most part of a very common-place character. Although the husband resided at Bradford, which for all purposes of business is no further than Bayswater, we were perfectly acquainted with his position. The goods were for the most part delivered by post or rail at the hotel in Bradford, and being to a large extent for the use of the children, there was no reason to suppose Mr. Mellon was ignorant of the transactions. We had no possible means of knowing that the goods were paid for out of an allowance made by the husband to the wife, or that any arrangement existed between them by which Mrs. Mellon was forbidden to pledge her husband's credit.

All the Courts have decided that, even under such circumstances as the above, the husband is not liable for the debts of his wife. Consequently any tradesman who gives credit to a married woman does so at his own risk. There are three alternative remedies for this serious position—that the authority of the husband to supply his wife with goods should be explicit; that he should be debited with goods in every case; or that every purchase should be a cash transaction. The last is the most effectual, as it is the most difficult. As the firm referred to above say, "It remains to be seen how far custom in this matter can be modified to bring it into harmony with the law." It also remains to be seen whether this severe decision of our courts will not do much to restrict the area of the credit system, which is in so many ways the bane of our social life, the snare of paterfamilias, and the perplexity of our tradesmen.

The undergraduates of the Scotch Universities relish a contest for their Lord Rectors, but for which we might almost never hear of the existence of Conservatism north of the Tweed. There has recently been a scrimmage at Glasgow, resulting in the preference of Mr. Bright to Mr. Ruskin, under circumstances fresh in recollection. The respective coteries of the smaller and more select St. Andrew's constituency, selected the names of Sir Theodore Martin, the courtly historian, and Mr. E. A. Freeman, the national historian, under which to fight their local party battle, and enjoy their annual frolic. As might have been expected, the supporters of the author of "The Life of the Prince Consort" were far more numerous than those of the learned historian of the Norman Conquest. In fact, the Liberals were themselves divided, and their opponents caaried their man by 113 to 68—a result which was, no doubt, highly gratifying to their Principal, who happens to be a Court chaplain. The students got their fun out of the contest, and we dare say impartially sung the "ditty about Sir Theodore," of which the following is a sample:—

"There was never such a joyful man as I,
When I was told to write a biography;
Whatever I was told I just wrote it all,
And never thought of thinking for myself at all."

In due time Sir Theodore, like all Scotch Lord Rectors, will have to deliver a speech, which seems to be the extent of his responsibility.

Messrs. Sampson Low, Searle, and Marston have made a novel, and what promises to be a successful, arrangement with the American publishers of the celebrated *Harper's Monthly Magazine*, the December number of which, as an "international periodical," now lies before us. Not only is it, with its 160 pages and scores of illustrations, an amazing shilling's worth, but part is printed in London and part in New York. The former includes a new serial story by Mr. Hardy—"A Laodicean"—illustrated by Du Maurier. There are poetical pieces, one by the daughter of Hawthorne, and several other stories, and a very interesting description (illustrated) of The City of Pittsburgh, the Birmingham of America. Mr. M. D. Conway discourses on the English Lakes, and their classic memories, and we have also a compact statement of the relations of "Queen, Ministry, Lords and Commons," a summary of "Recent Movements in Woman's Education," a suggestive paper on the administration of "A Great City," and possible improvements therein, a literary record, and a historical record of current events. In this new and acceptable guise, combining choice literature of both nations, *Harper's Magazine* is likely to find a welcome home amongst us.

How to utilise to the utmost our Board schools seems—though it ought not—to be a more practical question than how to utilise our places of worship. The London schools are, to a great extent, let for Sunday-schools, but not for political meetings on the week days. The question came before the Bristol School Board on Friday last, when a clergyman moved that, in accordance with the committee's recommendation, political meetings should be excluded. To this the Rev. U. R. Thomas proposed, and Mr. J. F. Norris seconded, an amendment that this qualification should not be accepted. The former said—and his words deserve to be pondered—that he did not see any objection to the schools being let for meetings where men went to express their honest convictions, as by such education was carried on quite as much as in school life. When he attended a political meeting, he felt quite as earnest as when at church. In this sensible view of the matter, a large majority of the Board concurred, but a higher scale of charges for political meetings was adopted.

Many of our readers are, no doubt, diligently perusing Lord Beaconsfield's gorgeous novel, and, if it suits their tastes, revelling in the companionship of dukes, duchesses, and the magnates of high life. Or, to quote the words of *Punch's* parody—

And all who waded through the book;
Met Titles, Tailor, Prince, and Dook;
What wonder it is all the rage?
For epigram adorns thy page,
Endymion!

About the worth of this perfumed romance critics greatly differ in opinion. They all agree that it is a pretty profitable venture. One suggests that a key to the characters ought to be furnished, though several can be identified without such aid. It does not need much historical knowledge or penetration to discover the lineaments of the late Emperor of the French in Prince Florestan, of Prince Bismarck in Count Ferroll, of Cardinal Manning in Nigel Penruddock, of the late Mr. George Smythe in Waldersbare, of Lord Palmerston in Lord Roehampton, Mr. Sidney Herbert in Sidney Wilton, and Lord Melbourne in Lord Montfort. Other characters are more disguised, such as Job Thornbury, which combines characteristics of both Mr. Cobden and Mr. Bright; Mr. Jorrocks, which might stand for a caricature of Mr. Stansfeld or Mr. Ayrton; and Mr. Neuchatel, where a resemblance of the late Baron Rothschild may be traced. These things, of course, give piquancy to a novel which, according to general opinion, will hardly increase the literary reputation of the noble author.

POLITICAL NOTES.

THE strategy of DERVISH PASHA in Albania was more decisive in its results than was expected. Not only was Dulcigno itself quietly surrendered to the Montenegrins, but all the adjacent territory, as provided by the Treaty of Berlin. The population of the ceded territory, who have been promised liberty of worship, security of property, and an amnesty, submitted peaceably to their new masters, and the flight of the turbulent Albanians who had held Dulcigno was followed by the return of a large number of families whom they had exiled. With enlarged territory, Prince NIKITA was proposing to transfer his capital from Cettenge to Podgoritza.

The accounts relative to the international fleet are conflicting. While the semi-official *Agence Russe* states that the British Government have submitted proposals to the Powers for the maintenance of the European Concert with a view to the settlement of the unfulfilled portions of the Treaty of Berlin, reports from Ragusa represent the squadron as preparing to depart as soon as the arrangements for their dispersal have been completed. These statements are not necessarily conflicting. Fleets are not essential to preserve the European Concert, and the arranged return of Mr. GOSCHEN to Constantinople after a few weeks' holiday indicates that there is serious business yet to be entered upon—the Greek question being foremost.

Both the French Senate and the Italian Chamber of Deputies have been discussing the European situation. In the former no issue was raised; in neither was any new light thrown upon questions of foreign policy. M. BARTHELEMY ST. HILAIRE has shown himself an apt pupil of the reticent M. THIERS. At Rome the debates involved more than an expression of opinion. A vote was taken on both the foreign and domestic policy of the CAIROLI Cabinet, which was approved by a majority of 33—221 to 188.

The selection of Lord COLERIDGE, Chief Justice of the Common Pleas Division, to be Lord Chief Justice of England, in succession to the lamented Sir ALEXANDER COCKBURN, though universally expected, was a happy choice. If not the most profound of lawyers, his lordship is an able and accomplished judge, and a man of dignified and courteous manners, eminently fitted to adorn his new position. Lord COLERIDGE, in both branches of the Legislature, has always remained true to his Liberal convictions, and often on critical occasions. His elevation cannot but be agreeable to Nonconformists, who owe him a debt of gratitude for his persistent efforts as a private member, and afterwards, when Solicitor-General, to break down the monopoly at Oxford and Cambridge Universities by the abolition of religious tests. We shall probably never again see a Lord Chief Justice of the Common Pleas, nor a Lord Chief Baron of the Exchequer; for it seems that the Council of Judges, whose will is in this case law, have recommended that these posts shall not be filled up, and that there shall henceforth be one great Common Law Division, presided over by the Lord Chief Justice. Let us hope that this is but the prelude to changes by which the public will unequivocally benefit.

The appointment of Mr. ADAM as Governor of Madras has removed from the sphere of active political life one of the ablest and most efficient members of the Liberal party. He is to be succeeded as First Commissioner of Public Works by Mr. SHAW LEFEVRE, whose elevation to a higher sphere is opportune at a time when the complex Irish problem, which he has thoroughly studied, presses for practical solution. He is succeeded as Secretary of the Admiralty by Mr. TREVELYAN, who has before held a subordinate office, and will now occupy an arduous official position that puts an end for the present to his promising literary career. The hon. member, besides writing charming biographies, has gained distinction as the leading advocate of county franchise extension and army reform. The first question has been pigeon-holed by the Government; and as to the last, the "colonels" will not be ill-pleased to see Mr. TREVELYAN absorbed in *naval* reforms.

Though the return of Mr. RATHBONE for Carnarvonshire in place of Mr. WATKIN WILLIAMS was generally expected, few must have been prepared for so large a majority as 1,029 (3,180 to 2,151) over Mr. NANNEY, who was strongly supported by the landlords, and can speak the Welsh language. The new member for the county polled within 123 as many votes as did his predecessor in April last. The Liberal reaction in Carnarvonshire may, therefore, be regarded as permanent, and it is a matter of wonder why the Conservatives should have incurred the great expense of going to the poll. In Mr. RATHBONE the House of Commons has recovered a most valuable member.

Up to Christmas, at least, the Imperial Parliament, the prosecuted Land Leaguers, and we wish it could be added, the Irish landlords, will enjoy a respite. On the 28th of December the State trials will commence in Dublin, and will probably be proceeded with till the special jury summoned for the occasion have returned their verdict. Within ten days of the opening of this prosecution the Legislature will be in session, having been convened to meet on January 6 by Royal Proclamation for the despatch, according to the customary formula, "of diverse, urgent, and important business." With this summons, we suppose neither Mr. PARNELL nor his fellow-members, who will be at the bar of the Irish Queen's Bench, will be able to comply.

Though the leaders of the Land League are, to a great extent, silent, their adherents in the west and south of Ireland fail not to carry out and even better their instructions. Mr. BOYCOTT is safe in Ulster or in England, his crops and stock are secure, and his Orange coadjutors have returned in safety to Monaghan. The law has triumphed, but at a cost of some £10,000 for the military protection accorded to the owner of Lough Mask. But "Boycotting" is spreading in all directions, and this system of terrorism is applied not only to men who take farms from which the tenants have been evicted, but to obnoxious landlords, to tenants who pay their full rents, and here and there to farmers who refuse to join the Land League. Besides the protection afforded to threatened landlords and tenants in various parts of Ireland by detachments of the constabulary, the Government are drafting fresh troops to the disturbed districts, and the barracks of several towns, large and small, are being prepared for their reception.

There has been a remarkable scene at New Pallas, near Limerick. A man having been recently evicted from a farm, the bailiff in charge of it was shot at, and the Irish Executive placed the property under the guardianship of the police. An iron hut was sent down to shelter them, but no one would help to erect it, and resistance was offered. Consequently, a military force, consisting of 200 infantry, a squadron of cavalry, a demi-battery of artillery, and 70 armed constables—in all about 350 men—was sent by rail to New Pallas, and under such protection the pieces of the hut were conveyed to the farm and set up. The populace were thoroughly cowed, and the police in charge of the hut having been strengthened, the military have been withdrawn. "It is doubtful," says the *Daily News* reporter, "whether the 'Boys' will attempt a *coup de main*. Should such an attempt be made, the police would be compelled to make a desperate resistance, and serious consequences would certainly ensue."

In many districts of Clare the tenants have declined to pay a higher rent than the GRIFFITH'S valuation, which their landlords refuse to receive. The magistrates of the county have held a meeting, and passed a resolution calling upon the Government to summon Parliament "in order to obtain such extraordinary powers as shall enable them to deal effectively with a conspiracy unprecedented in character, and which aims at the total disorganisation of society." Much allowance must be made to landlords acting under the influence of panic, else they would see that if Parliament were now in Session, it would be impossible to obtain a suspension of the Habeas Corpus Act before Christmas, or before the 6th of January. To say nothing of the systematic obstruction which would be offered by the Irish members, would not a section of the Tory party play the same game, for the sake of embarrassing the Government? We have the assurance of Lord RANDOLPH CHURCHILL that he and his friends would agree to nothing that would limit the freedom of discussion in Parliament—in other words, they would play into the hands of the opponents of coercion.

Meanwhile the discussion of practical remedies for the Irish land grievance is helping to ripen public opinion. It is believed that the Land Commissioners, whose report is in preparation, are almost unanimous in favour of fixity of tenure, extension of the "BRIGHT" clauses, and the utilisation of waste lands. The Government will be encouraged to propose a thoroughgoing measure by the action of the Irish Land Tenure Committee, consisting of Lords EMLY, POWERSCOURT, MONCK, and a number of other Irish landowners, members of Parliament, &c., who in a preliminary report, while affirming that the tenure of land in Ireland cannot be effectively reformed by any one plan, recommend the adoption of several schemes, each of which aims at giving practically fixity of tenure at fair rents and free sale, and the creation of a tribunal to be called "a Court of Tenure in Ireland," whose decision should be without appeal. The whole question has, as is well known, been studied in a practical form by Sir CHARLES RUSSELL, Q.C., M.P., whose recommendations embody five distinct propositions, which are thus described:—

The abolition of the law of entail in Ireland is the first suggestion made, and is followed by a plan for the extinction of the middleman class, which is held to be one of the chief causes of the existing antipathy to landlordism in Ireland. A Land Commission is outlined, with compulsory powers to bring into the market all estates encumbered up to three-quarters of the value. The commission is also to have power to purchase estates voluntarily offered, and to resell them to occupying tenants. The process for establishing a peasant proprietary on this basis, as suggested by Mr. Russell, does not necessitate a large grant of public money. Tenants on such estates may become proprietors by the issue of land bonds, bearing interest in Government security at 3 per cent. for fifty-two years, at the end of which period both capital and interest would be repaid. But if a tenant so desired, he may, by paying twenty-five years' purchase on the rental, become at once absolute owner of his holding. Fixity of tenure is provided for by a scheme of final valuation based on the calculations of probable increase or decrease of the value of rentals. The Land Commission is also, it is proposed, to have compulsory purchasing powers over estates held by corporate bodies. That portion of the scheme would include the turning of the properties of the London Companies into peasant proprietorship. The Commission would also be empowered to acquire waste lands, and to let them out either as additions to existing neighbouring holdings or as separate settlements, the tenants becoming ultimately proprietors on the fifty-two years' landlord system. The valuation of estates for purchasing purposes would be settled by the commission, which it was proposed should be a body constituted by Parliament, and independent of existing courts.

The statement that the Government have accepted these proposals, with the exception of that relating to the law of entail, is probably unfounded, or, at least, premature, for the Ministerial scheme, pending the report of the Land Commission, can hardly as yet have been adopted in outline. But the suggestions made by the landlords referred to, as well as by Sir C. RUSSELL, are valuable as indications of the ripening of opinion on this momentous problem, which, as the *Standard* candidly admits, ought not to be approached in a spirit of partisanship.

Congregational Union Lecture, 1880-1.

THERE WILL BE NO LECTURE ON DECEMBER 7TH.

THE FOURTH of the Series will be delivered by the Rev. J. G. ROGERS, B.A., in the MEMORIAL HALL, Farringdon-street, on TUESDAY, December 14th. Subject,—"The Oxford Tractarians."

The Chair will be taken at 7.30 by HENRY WRIGHT, Esq., J.P.

Holy Land and Egypt.

H. GAZE and SON, Originators and First Conductors of Oriental Tours, provide the most efficient conductors and the best camp equipage for high-class Eastern travel. The first Spring tour for 1881 will leave London, February 21. See "Tourist Gazette," 3d. post free.—142, Strand, London.

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TO CORRESPONDENTS.

"A Perplexed Parson."—Too late for this week.
"A Deacon."—His letter is too personal.

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THE

Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, DECEMBER 2, 1880.

GREECE AND THE GREAT POWERS.

DULCIGNO is at last surrendered, and is safe in the hands of the Montenegrins. The European Concert has remained unbroken, and apparently unstrained, through a long and difficult crisis, and is as firm at this moment, if we are to believe the explicit assurance of the Italian Minister, as when it was first established. Mr. GLADSTONE's policy has triumphed, and an effectual way has been opened for the settlement of the far graver questions which will demand the attention of the European Cabinets on the final break up of the Ottoman Empire, which no one affects to doubt is near. It is a matter of happiest omen for the future that a matter so full of perilous difficulty has been settled without the firing of a cannon shot by the allied fleet or the landing of a single man. Fighting there has been, thanks to the perfidy of the Turkish policy; but the Turks have had to bear the brunt of it. It was soon over, and has left apparently no ill blood behind. The Albanians had been made to play the patriot so long by orders from Constantinople, and to pose as martyrs before Europe, that some of them began to feel in earnest, and DERVISH Pasha had to throw down at some cost the idol which his predecessor had set up. Shots were fired, a few men were killed, and Dulcigno was occupied in force. But as soon as the Albanians discovered that DERVISH Pasha was really in earnest, the resistance collapsed utterly, and its real character throughout was disclosed. The SULTAN had been playing the old game, submitting in word and secretly stirring up resistance. But somehow he was convinced at last that further delay would be fatal. The word went forth from Constantinople, and the "impossible" was accomplished with an ease and rapidity which prove plainly how possible it had been all along.

Of course the Tory orators and journals do all they can to minimise the success of the Government. Sir STAFFORD NORTHCOTE rarely indulges in prophecy; he leaves that to his brilliant chief. But he did venture on a very confident prophecy that the European Concert would fail. And had he been Minister, and his Chief Premier, he would have been perfectly right; it would not have endured an hour. It is perfectly natural that he should fail to appreciate the essential difference which the advent of the Liberal Government to power has made, in the way in which England is regarded by the Continental States. A European Concert with Lord BEACONSFIELD at the head of it, would have been the beginning of a European war. It was simply impossible to trust him; and anything like united action under the auspices of a man whose whole policy was one "of tricks and surprises," would have been a concert of mutual distrust. The Allied Powers have put their fleets under the supreme command of a British Admiral, because they had entire confidence in the loyalty of the British Government and the distinguished statesman who is at its head. They knew that he meant precisely what he said; that he had no ulterior projects; and that if he wished to move a step in advance, he would only do it after full consultation with his allies. Therefore they honoured him and England by their concert; and in spite of the confident prophecies of the journalists, and the secret misgivings probably of the commanders, the concert has been a great success. Lord SALISBURY may affect to consider it a trifling matter—a transference of an insignificant bit of territory from one Power to another—but the logic of facts is too strong for him. An action of ejectment from a cottage is frequently the form in which the title to a great estate is submitted to the tribunals. It was so here. Dulcigno is a trifle; but the European Concert is not a trifle, still less is the proof which it has afforded that the way to coerce the SULTAN has been found at last. The whole estate will be administered in accordance with the principle now established, and under the same pressure, when the hour arrives which all politicians see advancing, and which Mr. GLADSTONE, at any rate, believes is near.

In view of the inevitable and much-to-be-desired consummation, one cannot but be amazed that M. ST. HILAIRE, in the debate on the foreign policy of the Government in the French Senate, should speak of the fall of the Ottoman Empire as a "terrible catastrophe." The terrible calamity would be its continuance. As long as it exists in Europe, Europe will always be on the edge of a bloody war. But Frenchmen are always in extremes. It is but the other day that they were proud of the boast of their ruler that not a cannon shot could be fired in Europe without their permission. Now for politic reasons they have adopted what they call the attitude of reason. They refuse to mix themselves up with movements which may precipitate a struggle for which they do not at present feel themselves prepared. That is a very intelligible policy in their present difficult position, and probably a very wise one. But they overdo it, as they overdo most things; and there is something abject in the dread which the French Minister expresses of a "catastrophe," which might lead to present difficulties and complications, but which would be one of the most important onward movements of European civilisation which has been made during the last fifty years.

To M. BARTHELEMY ST. HILAIRE the most terrible of all things is any disturbance of the existing order; to Lord GRANVILLE and our English statesmen, happily, the most terrible thing is the continuance of the rule of the pashas in the splendid province on which for generations they have inflicted unspeakable misery. We believe that the generous French people will side with the English view of the matter rather than with their own aged and timorous statesmen, and will be found acting with us when the time comes in the spring to settle both the Greek and the Armenian questions.

At present it appears that Greece holds the key of the future. It is evident by the persistence of the German Ambassador at Athens that Prince BISMARCK is seriously alarmed lest Greece should precipitate the solution of the question before he is ready. All the Powers naturally enough counsel moderation; but moderation is one thing, and renunciation of just claims is another. At present Greece is firm, and maintains that she cannot and will not disarm until the provinces which the European Conference assigned to her are in her possession. She has but to persevere, and the Powers will be compelled to intervene to obtain for her her just rights, or they must face what they all dread—the outbreak of war. There seems to us a good deal to be said in favour of the scheme of federation which has been so ably urged in the *Manchester Examiner*. If Greece can come to an understanding with the Albanians her course is tolerably clear, and the federation would, no doubt, end in a homogeneous Greek kingdom at last. A Græco-Albanian Confederation is a most obnoxious idea to the Porte, and we have little doubt that the rumour of it hastened the practical settlement at Dulcigno. During the winter it will be discussed in all its bearings, and in the spring Europe must look to it, or Hellas *fara da se*.

POLITICAL SKIRMISHING.

WE have high authority for the idea that it is only to sovereigns and statesmen we are to look for the words of wisdom by which the world is to be guided. We have now the wise, well-considered, calm, and authoritative utterance of the SECRETARY for FOREIGN AFFAIRS, and representative of the Government in the House of Lords. Earl GRANVILLE has spoken just at a crisis when a deliverance from a statesman of his calibre and responsibility was peculiarly appropriate. It was by singular good fortune he was able to announce the definite triumph of the policy of his Cabinet in the surrender of Dulcigno, reported in a telegraphic message which only reached him at Hanley. A similar fortune furnished him with the opportunity of replying to Sir STAFFORD NORTHCOTE, who had spoken at Brecon on the previous night, had any reply been needed. But Sir STAFFORD'S speeches are ceasing to possess the significance which ought to belong to the words of the leader of the Opposition in the House of Commons. Lord RANDOLPH CHURCHILL will not be led, and he and his "Fourth Party" take up an attitude which reduces their nominal chief to a position little superior to that of a *roi fainéant*. It might have been hoped that, in the interests of order, Sir STAFFORD would have repudiated the reckless policy of the young Tory champion who mistakes violence for strength, impudence for courage, and savage licence for manly independence. He has boldly avowed his determination to play the game of the Obstructives by opposing anything approaching to the *clôture*. His leader was bound to disavow sympathy with such tactics, and his silence is a greater injury to the Tory party than to the cause of good government. If there are any candid opponents who are inclined to blame the Ministry for not summoning Parliament and asking for coercive powers, they must admit that the bearing of the "Fourth Party" exonerates them from all responsibility. Obstruction could easily have made a December Session a *fiasco*, and the Government ridiculous, and Lord RANDOLPH CHURCHILL intimated in no obscure terms that obstruction there would be. Sir STAFFORD NORTHCOTE might have freed himself and the rational members of the party from all complicity in such procedure, but there is not a trace of such statesmanship in his speech. The critics of the Ministry, therefore, stand before the country in the position of men who have clamoured for a policy which they had resolved on doing their utmost to baffle. The political immorality of such tactics is equalled only by their fatuity. The people see through all this, and judge accordingly. Earl GRANVILLE practically gained nothing by having to follow the Tory leader, for there was nothing to answer. Sir STAFFORD had indicated his intention to resist the Government measures of reform. He had so far

yielded to the spirit of his more fiery followers that he "was in opposition before the event," and that "his words of blame were of less use as having been directed against mere shadows." Poor Sir STAFFORD! He had actually ventured on a jest—and sorry enough it was—about the "three Fs," which he described as "fraud, force, and folly." It was a specimen of that feeble-forcible mode of treating subjects, in which he delights; but the *Standard* comes down upon him for it, and tells him it was misleading and untimely. All that he seems to have gained in his visit to South Wales is a knowledge of the outside of a district with which he seems previously to have been unacquainted. If he had learned a little more of the mind of the people he might have come back a wiser, if a sadder, man.

Earl GRANVILLE had a more responsible duty than to reply to Sir STAFFORD NORTHCOTE. The Cabinet had finally resolved on postponing the meeting of Parliament till the beginning of January, and one of the leading Ministers speaking immediately after the decision was bound to reassure the public mind, troubled as it has been by reports as to Ministerial dissensions and secessions, and exposed as it is to the daily misrepresentations of reckless speakers and scribes. The task was executed with that grace which is peculiarly Lord GRANVILLE'S own, but also with a completeness which must have surprised even his own friends. As to Ireland, the fact that Lord GRANVILLE adopts the policy of the Ministry heartily is itself an answer to many an evil suggestion. He is a great landlord, and if he has never been bound by the old Whig traditions, he belongs to the connection, and is not to be classed among the Radical members of the Cabinet. His name, indeed, has not had the invidious distinction of being included in any list of possible seceders, but that only proves his stainless loyalty to his party, and does not at all compromise his character for moderation. It is certain that, had there been any leaning towards revolutionary measures affecting the security of property, he would have been a dissentient. His references to Ireland are in marked contrast to the wild outbursts of panic-stricken landlords or blind partisans, whose first thought is how to make capital out of a national difficulty; and yet all the more on that very account do they show a statesman's sense of the seriousness of the crisis. He does not forget that there are lights in the picture, as for example, that attempts upon life in Ireland even now are below the average of former years. But he went to the very heart of the question when he told the artizans of Hanley, who seem to have been in perfect accord with his views, that "it shocks the reason that there should exist a conspiracy to destroy contracts already made, and it horrifies the feelings that for this purpose recourse should be had to the most cruel outrages on animals as well as men." To put down the conspiracy and to "prepare the way on sound principles for the future contentment of the people" is accepted as the duty of the Government. The country gives it its full confidence, assured that both parts of the duty will be efficiently discharged.

Lord GRANVILLE'S "plain, unvarnished tale" relative to the foreign policy of the Ministry will not be pleasant reading for those who have taken the random reports of foreign exchanges, and on these based charges against the Liberal Ministry, or have eagerly taken up and propagated the cant of the Clubs and of the hotter Tories generally. Lord SALISBURY'S charges of reticence were exploded by a bare statement of facts. All that had to be told has been frankly communicated. No man out of Bedlam would expect a Government to publish all despatches as soon as they were received or sent; or to make the world acquainted with the tangled threads of a complicated negotiation before it had reached some definite issue. Since Parliament was prorogued the Ministry have been carrying out the intentions avowed by Mr. GLADSTONE in his closing speech. There has been no change of purpose or even of method. To maintain the European Concert has required frequent interchanges of opinion, and these have necessitated delay. But one purpose has run through all, and at last that purpose has been accomplished. The Ministry might long ere this have told the world that France was the first to make a proposal relative to the Greek frontier, and that it was slightly modified in favour of Turkey by the Government which has been persistently accused of an intention to destroy the Turkish Empire altogether. Or they might have ended the constant allegations about difficulties with Austria by a statement like that now made "that Austria is the Power we have found—of all others—most anxious to obtain the settlement—and the speedy settlement—of the Montenegrin question, and with the knowledge and concurrence of other Powers, it has been with Austria that we have always communicated first on the different stages of this particular proceeding." But to have published all this before the surrender of Dulcigno would have been undignified and unwise, and if one set of misrepresentations had been silenced, another would speedily have taken their place. The answer to the charges of concealment and of Russophilism is, however, now complete, and the straightforward character of the explanation will not only inspire trust, but will show that a new spirit has entered into our diplomacy. Secrets have not been disclosed, simply because there have been none to reveal. Some of Lord GRANVILLE'S hits were extremely happy, especially the illustration drawn from his experience in the Staffordshire Yeomanry. "The first lesson I received was that I must only charge according to the pace of the slowest horse of the heaviest farmer in the troop." Unhappily, in the European concert some riders are very heavy, cumbered, as they are, with all sorts of complicated interests, and some horses very slow. But Lord GRANVILLE holds fast by the maxim he learned in his days as a Yeomanry officer. "I may assume that so long as the troop charged together, even at a slow pace, nothing could resist it but regular troops drawn up in square." Such a view of the "European concert" gives a favourable augury in relation to what has yet to be done. Even Greece and her friends must not be impatient. The "pace of the slowest horse of the heaviest farmer" may be very slow, but to keep it is to maintain an unbroken front, and that is practically irresistible. To secure such an end is worth a little waiting.

Lord SALISBURY'S oration at Woodstock is not a reply to Lord GRANVILLE, and certainly it does not furnish any proof of his own patriotism or statesmanship. It is not easy to conceive of any method by which a political leader could more effectually damage his own prestige and mar his influence, than by the wild "raids," to use his own phrase, upon his opponents with which he has recently been occupying his leisure. There is nothing which the English people distrust more than blind and passionate hate, and this is really all that is to be found in his lordship's speeches. What is meant by his ostentatious patronage of Lord RANDOLPH CHURCHILL it is hard to tell. At first it seemed as though this aspiring cavalier were to assume the office of leader, but, if the *Times* is to be trusted, it is he who, having discharged the duty of rousing the party from the depression following the defeat of last April, is now to fall into the ranks, and do his part as a loyal subordinate. The theory is an ingenious one. Time will show how far it is true.

ELECTRICITY, LIGHT, AND SOUND.

THE electric light is looking up. The boastful promises of Mr. EDISON'S admirers have, indeed, had no other effect hitherto than to make or to lose fortunes in gas shares. But electric invention is in the air. Many of the most promising scientific young men of the day are devoting themselves to its advancement. At the present moment the papers are almost as much filled with the electric light as with the woes of Ireland. The reading-room of the British Museum has for some time past been illuminated in the evenings by electric lamps, with excellent results. The light, indeed, is not steady, nor is it altogether silent; but the flickering and the rasping noise have been to a considerable extent reduced since the first experiments. The Liverpool-street Station is lighted on another system, invented by Mr. BRUSH, of the United States. The source of the light is not incandescent material, but the electric arc, the positive and negative poles being kept at the requisite distance by an arrangement of clockwork, moved by the electric current itself. This light is specially suitable for public purposes, inasmuch as each electric arc is equal to 2,000 standard candles. On the other hand, Mr. J. W. SWAN, of Newcastle-on-Tyne, claims to have succeeded in anticipating Mr. EDISON, by overcoming all the hitherto insuperable difficulties in the use of incandescent carbon. He has found a way of making minute slips, or filaments, of carbon, only about a hundredth of an inch in diameter, and three inches long. These little carbon wires are said to be so hard and elastic as to be more like steel than so brittle a substance as carbon. Through these filaments the electric current is passed, and the incandescence produces a soft, white light, equal, it is said, to thirty candles. How Mr. SWAN succeeds in protecting his carbon filaments from destruction, we do not know, but he has had one burning since the beginning of August, with an interval of three weeks, and it shows no sign of exhaustion yet. The testimony of Mr. SIEMENS and that of Professors TYNDALL and AYRTON was entirely unanimous as to the importance of Mr. SWAN'S invention. There seems to be no difficulty in dividing the current amongst a number of lamps. The cost does not exceed that of gas, and though there is no sufficient reason for another panic amongst gas shareholders, there appears to be, amongst competent judges, a strong impression that Mr. SWAN'S invention is one of the most important practical steps yet taken towards the adaptation of the electric light to general use. The experiments on the Victoria Embankment and on Blackfriars Bridge have been so far satisfactory that the City magnates have resolved upon trying the various effects of three different systems in the principal streets under their jurisdiction. The evolution of sweetness and light from such a source will probably be thought as paradoxical as SAMSON'S discovery of the honeycomb in the decaying body of a defunct lion.

But there are greater wonders even than the electric lighting of the city. No sooner are we upon the verge of converting electricity into an available light, than it is discovered that light can be transmuted into sound. No invention ever made by knowledge, imagination, and skill combined, has ever equalled in charming surprise the photophone of Professor GRAHAM BELL. Those who have been privileged to witness its operation have felt that the fairyland of childish fancy never offered such a combination of beauty and wonder. The phonograph is astounding at first hearing, but there is an element of grotesqueness about it which has made it the theme of innumerable jokes. The idea of bottling up the speeches of living men for oral reproduction to some audience of curious philologians in the thirtieth century may be interesting, but it is undeniably ludicrous. On the other hand, there is a sort of spiritual grace about the photophone which seems to mark it not less as a theme for poetry than as a triumph of scientific invention. The principles on which it depends are amongst the most occult and mysterious of physics. Nevertheless, its operation may be made generally intelligible. There is a certain curious substance called selenium, which offers a high resistance to the passage of an electric current. It has been observed, however, that its electric resistance is diminished in proportion to the amount of light that falls upon it. The difference thus caused is, of course, the greater in proportion to the extent of surface exposed, as compared with the thickness. It occurred two years ago to Professor BELL that this variability of the electric resistance of selenium under the influence of light might be made of practical utility in the conveyance of messages. This idea he has now succeeded in realising. A bright light, electric or otherwise, is made to converge on a small and slightly movable mirror. The light is thus reflected upon a larger and concave mirror placed at a distance, and holding within its focus a selenium cell. This cell is constructed of a number of alternating discs of brass and mica, united at the edges by a very thin coating of selenium. Through the cell thus constructed an electric current is made to pass along wires which have in their circuit an ordinary telephone. The small mirror first mentioned is attached at its back to a short flexible tube, with a mouthpiece through which sounds are uttered. The sounds, whether musical or articulate, cause slight vibrations in the mirror. These vibrations shake the beam of reflected light, so that it falls now more, now less, upon the distant selenium cell. It should be clearly understood that the only connection between the transmitting and the receiving mirror is the beam of light. The effect, however, is that, as the light falls variably upon the selenium cell, the passage of the electric current at the other end is increased or diminished in rapid alternations. The vibrations of the transmitting mirror are thus communicated to the telephonic drum at the farther end; and when the ear is applied to the telephone it is found that the sounds uttered at the back of the little mirror are exactly repeated. To stand in the shadow of a long hall, lighted only by that single electric beam, to watch it silently vibrating under the impulses of an unheard voice, and to know that those silent movements are, by the mere impact of ethereal waves, translated into distinct and audible sounds amongst the shadows at the farther end, is a sensation as nearly akin as anything the modern world can give to that of witnessing a miracle. Of the possible practical uses of such an invention, it is too early to speak. It has not yet been ascertained how far light can be thrown with sufficient intensity to effect with the needful power the passage of the electric current through the selenium cell. It is natural to think of the heliograph, and to speculate upon the conversion of its flashed signals into articulate sounds. After what we have witnessed, it would be absurd to say that this is impossible. At the same time, there are practical difficulties in the way that may perhaps be insuperable. A more sensational suggestion is that the roaring of flame-storms in the body of the sun may be heard by awe-struck astronomers on earth, but whether such things be possible or not, certain it is that electrical discovery is now taking forms which promise even greater additions to human power than those conferred by the steam engine.

THE EVANGELICAL REVIVAL.

MR. ROGERS'S CONGREGATIONAL LECTURE.

THE third of the present series of lectures was delivered on Tuesday evening in the Library of the Memorial Hall. The Rev. Dr. Allon occupied the chair. Although the attendance was somewhat small, a lively interest was evinced by those who were present in the subject of the lecture. It would be, said Mr. Rogers, more than uncandid, it would be the climax of blind partizanship, to deny the enormous power enjoyed by the Established Church in this country. It might safely be said that there was not a National Church which retained so strong a hold upon the loyalty of the people whose religious faith it professed to represent, or whose clergy held a position more honourable and respected. The fact that the Episcopal Church was known as the Church of England implied a great deal. It suggested that it was a reflection of English ideas, and that its constitution and ritual were adapted to the average English mind. The intensely English character of the Church was at once its weakness and its strength. It had isolated itself alike from the Dissenters at home and from the Protestant Churches of the Continent. The feeling of nationality had undoubtedly had its influence on the leaders of the Church itself, but the impression produced in behalf of the system was a still more decided advantage. A church which had any claim to be regarded as national would necessarily attract a large number of adherents independent altogether of its intrinsic merits. The Book of Common Prayer was an English book, and Englishmen felt, not unjustly, that they had a right to be proud of it, as second only to the English Bible among the forces which this country had given to the religious work of the world. Whatever became of the privileges which the Church of England at present enjoyed, it was certain that it would remain one of the most potent forces of our religious life. The attraction which the Episcopal Church had for many, in virtue of its associations, its æsthetics, or its polity, was neutralised at present by the repulsion produced by its subjection to the State. Remove those hindrances, and the other influences would have free play, and the Church was sure to gain not a few who were at present kept in the ranks of Nonconformity by their repugnance to Erastianism. There was cause, however, for reasonable anxiety as to the side on which the influence of that Church would be cast in the struggles which were before them. The struggle between authority and conscience became keener every decade, and it was of no trivial importance to ascertain what part a community so powerful, and professing to maintain its own *via media*, would play in the controversy. There were contending forces within itself, and the question which suggested itself was as to which was likely to prevail. It might help them to an answer if they surveyed carefully the position of those opposing parties, so as to determine which might claim best to represent the actual mind of the Church, and which was best fitted to assert a decisive hold on the minds of the people. It would be necessary, to do that, to indulge to some extent in historical retrospect. The roots of present movements must be sought in the past, and ideas of their probable future determined by a view of their past story.

The eighteenth century was the golden age of the Establishment—an age of brass, or rather of iron, for the Church. Everything resembling vital godliness was under a ban at the very time when mobs gathered to resist any concession to Nonconformity, and the cry of the "Church in danger" was enough to overturn a Ministry, and set the nation in a blaze. The age hated enthusiasm, and the effect of its chilling cynicism was felt by the churches. In the Church of England there was a widespread Ritualism. Among the Presbyterians, especially among the wealthier classes and in their seminaries, a semi-Arianism was rife; and if the Independents held more closely to the Evangelical creed, there was little earnestness shown in its diffusion, and nothing of that spiritual enthusiasm which inspired Wesley and Whitfield and soon wrought a marvellous revolution in the religious life of the country. Still it ought not to be forgotten that it was to that period that they owed the hymns of Doddridge and the still richer and more abundant contributions of Watts to their psalmody. The Church of Engand was "moral, but not devout; religious, but not fervent." For three-quarters of a century the ideal of the typical Anglican was realised. For those dreary years of the Hanoverian period Erastianism was let alone, untroubled by "spiritual idealism of any kind." All opposition at the beginning of the reign of Queen Anne had been subdued. The High Church sentiment reigned supreme, and the difficulty was to prevent legislation which would have made the Toleration Act a nullity. The High Churchman of that day was a very different character from his successor of the present day. Swift and Atterbury were High Churchmen, but the interval was wide indeed which separated them from the late Bishop Hamilton, or from Dr. Pusey, or Canon Liddon. The High Church sentiment which was prevalent in the days of Queen Anne and her successors was that of supremacy as against Dissenters; the contention was not for doctrines or ceremonies, but for political authority. The most famous Church hero of the times was Sacheverel, and his popularity was due to the fierceness with which he assailed all Whigs and Dissenters, and maintained the Divine right of the Crown. Both Walpole and Bolingbroke were professed friends of the Church, and both dealt with it in the true Erastian spirit, for it was impossible to suppose that either had any thought of its spiritual interests. Dissenters met with no favour from either. Looked at from a religious or even a moral point of view, there was not a sadder period of the English story than the Hanoverian. Amid satirists there was endless diversity as to the cause of the disease, but there was general agreement that England was then largely suffering from a moral pestilence, under whose destructive influence faith, purity, and integrity were withering away. Such was the result of an attempt which was being repeated to-day—to have a Christianity without a Christ. The religion of conduct was the chief theme of the pulpit, and the people who heard cast off restraints upon conduct altogether.

No description could be more appropriate than that which designated the movement which delivered England from this condition as the Evangelical Revival. It was like new life from the dead to the Dissenting communities, to whom it came as a fresh inspiration, and by-and-by also it became a new life to the Established Church. It was extremely doubtful whether, at the period of the Reformation, the English people were so deeply and widely moved as they were by the preaching of Wesley and of Whitefield. These two men shook England to its centre, and were the pioneers of a movement which became nothing short of a revolution. The youth trained in the quiet parsonage at Epsworth gave, in his early days, few indications of the marvellous force he was hereafter to exert. But if Wesley had little to mark him out as a leader of a great revival, there was even less in the others. The tapster at a London inn and a slave-dealer on the African coast seemed, of all men, among the least likely to play a prominent part in that great movement. To Whitefield might be traced the revival, so far as the Church of England was concerned. He was also one of the most potent influences in the resurrection of the spiritual energy of Dissent. It was fortunate for the Anglican Church that the apostles of the New Testament were men who sprang from the humble ranks of the clergy. An Evangelical party headed by some dignitary would have had but little chance of existence. The aim of Sheldon and his coadjutors, in 1662, was to purge the Church of England of clergymen with the theology of Thomas Scott, and the passionate earnestness of John Newton These men, all unconscious of any disloyalty to obligations which they had contracted, had really set themselves to undo the work which the Act of Uniformity had accomplished. Up to the time of the Gorham suit, the right of the Evangelicals was never challenged, and then it was too late to interfere with it. What might have been the result if, at an earlier period, some prelate had anticipated the action of Henry, of Exeter, it is impossible to conjecture. The Evangelicals lived to save souls, and to save souls by preaching. Great preachers, in the scholar's sense of the term, with the solitary exception of Whitefield, they were not—if, indeed, he was to be regarded as an exception. But there was not another of the saintly group who could claim the title. Their greatness lay solely in their power to stir men's souls, and in this they were supreme. They cannot with truth be said to have had a theology. They had neither opportunity nor disposition, even if they had possessed the necessary learning, for establishing "a school of thought." The literature which they produced was not extensive, and, such as it was, it was mainly practical. Possessed with the one Divine passion for saving souls, those Evangelicals went directly to the object in view, and did not stop to consider their position as Churchmen. An access of devout feeling, however, whilst it could make a revival, could not lay the foundation of a great ecclesiastical party. From the first the Evangelicals of the Anglican Church had more or less identified themselves with Conservatism. How far a different tone might have been given had Wilberforce, then first leader among the laity, identified himself with Liberal principles, it was useless to conjecture. After stating that the causes of the hostility of the Evangelicals to the liberal and progressive tendencies of the age would be considered in a subsequent lecture, Mr. Rogers closed by remarking that the merits of the Evangelical party ought never to be overlooked by the Church which it had loved and devoutly served, nor by the nation which it had saved from the evil which the spirit of the French Revolution might otherwise have wrought; nor by the friends of true religion, who felt that its work was the instrument of one of those mighty resurrections which witnessed to the enduring vitality of the gospel of the Lord Jesus Christ.

MESSRS. GAZE and SON again announce their tickets and conducted tours for Palestine. Intending tourists will do well to take advantage of the early spring, when the rainy season is over and the summer heat has not set in.

"THE POWER OF HIS RESURRECTION."

DR. KENNEDY'S MERCHANTS' LECTURE.

BASING his concluding discourse upon the passage in St. Paul's Epistle to the Philippians, in which the above words occur, Dr. Kennedy dealt on Tuesday morning with the relations and bearings of the resurrection of Christ. The resurrection, he said, was not a stray boulder, but the key-stone of a mighty arch. It was related both to the past and future, and bound both into a spiritual whole. The life of Christ was not a conglomeration of events. Harmony and connection existed between them. From the miraculous beginning to the miraculous end of Christ's history, there was perfect consistency. Considering, first, the reflex light cast by the resurrection upon the life and work of Christ, the lecturer observed that even in the Biblical histories the resurrection of our Lord stood out as a unique fact. Jesus alone rose from the dead to die no more. In this, as in other respects, He had the pre-eminence. There was, however, a harmony between His manner of dealing with people in life, and after His resurrection. Having reviewed the reasons given in the previous lecture, for Christ's appearing only to the disciples, who were best qualified, and spiritually prepared, to appreciate the moral bearing of the fact of the resurrection, Dr. Kennedy proceeded to remark that, according to Dr. Carpenter, the evidence for the resurrection of Christ was quite different from that for the resurrection of Lazarus, or from that for the resurrection of the widow's son at Nain, inasmuch as the preaching of Paul, and that of the other apostles, was based upon the former miracle. If the resurrection of Christ were cancelled, Christianity would perish with it. Great light was thrown upon the other miracles of Christ by that of the resurrection. The impossibility of miracles was asserted only by Atheists or Pantheists. But if God, in Christ, indeed walked this earth, it would be a wonder if no miracles were performed. As Prebendary Rowe had said, if the miracle of the resurrection were established, the other miracles would easily become credible. Many, whilst admitting that Christ was sinless, denied His miraculous birth. But the resurrection supplied a key alike to His sinlessness and to His miraculous birth. If He was sinless, death was not His due. The great event of the third day was Heaven's answer to the question, "Who is he that convinceth me of sin?" Light was thrown by the resurrection upon the work of Christ. It had been said that Christ was a great prophet, and that His resurrection was a condemnation of the sin against which He protested in His life. But was that all? Why was Christ singled out from among the prophets to rise again? Dr. Carpenter had said that it pleased God to select one human soul and fill it with His Divine grace. But, in that case, why should not a glorious, peaceful life only have been lived with an admiring world around. Where was the necessity for its being crowned by death and resurrection? The resurrection, others said, served to reveal the future state, and the immortality of man. What had been only a hope became a certainty. But the proof that man survives death is not an abolishing of death. The latter requires a Saviour. The resurrection of Christ was connected by St. Paul with salvation. A number of passages of Scripture having been adduced to show this, the lecturer remarked that if the resurrection of Christ were intended only to reveal the Divine acceptance of a perfect human life, or the immortality of man, there could be no connection between faith in the resurrection and the forgiveness of sins. The resurrection was the corollary of Christ's atoning death. The raising of a sinless man suggested why He died. A prophetic light, Dr. Kennedy observed, was also cast by the resurrection of Christ upon the future. The resurrection of their Lord was a guarantee of theirs, and a proof that it would be His work. The agnostic, who recognised only a Divine substratum beneath the universe, should not complain if the Christians saw beyond that substratum; neither should the materialist perplex them with the question, With what body do they come? We thank God, said the lecturer, in closing, for hopes of a glorious, material, and spiritual future, hopes that were not begotten of the heart of man.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION AND DISEASES OF THE CHEST.—The Medical Profession of all countries now consider Dr. de Jongh's Light-Brown Cod Liver Oil as incomparably the most valuable remedy for Consumption and Diseases of the Chest. No remedy so rapidly restores the exhausted strength, improves the nutritive functions, stops emaciation, checks the perspiration, quiets the cough and expectoration, or produces a more marked and favourable influence on the local malady. Dr. Waudby, Physician to the Hereford Infirmary, writes:—"I can take Dr. de Jongh's Light-Brown Cod Liver Oil without any difficulty or dislike, and with as little inconvenience as water alone. Not only in my own case, but in many others I have seen, it has caused an improvement of chest symptoms and an increase of weight, so soon and so lastingly, as to be quite remarkable. I believe Dr. de Jongh's Oil to be the most valuable remedy we possess for chronic and constitutional disease." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d., pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford and Co., 77, Strand, London.

REV. A. HANNAY AT THE ST. LOUIS CONFERENCE.

THE delegates of the Congregational Churches of the United States, at their meeting on the 12th of November, gave a hearty welcome to the Rev. A. Hannay, secretary of the Congregational Union of England and Wales. Rev. Dr. Dexter presided.

The MODERATOR remarked: I think it has been said, at any rate it ought to have been said, if it has not, that Scotland is the New England of Old England, which is very nearly synonymous, I take it, with saying that a Scotchman is the best sort of an Englishman. We are all New Englanders here, because New England, if you will pardon the expression, which is not quite up to the level of platform addresses, but which is so common with us that I will venture to use it—New England has "slopped over" and spread itself from the East to the West, the North to the South, and so we are all New Englanders. Some years ago, when I was so fortunate as to be able to go across the great and wide sea, my friend, your friend, and everybody's friend, the eloquent John B. Gough, said to me, "When you get over there I want you to find a man whom I know and whom I love, and whom I have leaned upon as I could not lean upon any other Englishman in the great moral work in which I am engaged over there. He is a Scotchman; he was not in Scotland then, although he had worked in the Master's service there for many years." He was in London. I found him, and he is here to-day. The Congregational Union of England and Wales found that Scotchman and felt that he was worth too much to the common cause even to be left in a pastoral city pulpit in London. I present him to you this afternoon.

The MODERATOR then read the resolution of the Congregational Union of England and Wales cordially endorsing and recommending Rev. A. Hannay, as deputed to represent that organisation in America.

Rev. A. HANNAY then came forward, and was received with applause. He said:—Mr. Moderator, Fathers, and Brethren, I deem it one of the most signal honours that has ever been put upon me that I should be permitted to address an assembly representative of the Congregational Churches of the United States of America in the name of the Congregationalism, of what you with a tender, and, I hope, not unkindly, remembrance of the hole of the pit out of which you were digged, are in the way here of calling the "old country." (Laughter.) I don't know, in addressing this assembly, how I am to deal with it as if I were carrying a message from men of one nation to those of another; for, as I have had occasion to say again and again, when forced to my feet on this continent, I have seemed to feel myself at home, even as if I were looking upon an assembly of the Congregational Union of England and Wales. But to-day I have found out the secret of this feeling which has played so important a part in my mind when I have addressed Congregational assemblies here. I am among my own people. I thank you, Mr. Chairman, for the word for which you apologised. You said that all out here and far away to the Pacific slopes, is New England, inasmuch as New England has "slopped over" and inundated this great continent with the vital forces which have made it great. I carry you a few thousand miles further east, and I say that Old England has "slopped over"—(applause)—has deposited a fruitful stratum for a national life in the first instance, in New England, and then from seeds shed from the growths of that new nationality has planted this wide continent away towards the Pacific Sea. That word "slopped," sir, shall be classic forever in Congregational history. (Laughter.) And it could have fallen fitly from no lips, perhaps, other than those of the Congregational historian who occupies the chair of your council to-day. I find the unfolding of the whole mystery of the inscrutable feeling I have had, that, though that grim sea lies between me and my home, I am yet among my own brethren. (Applause.) I bring to you, as you already know I am instructed to bring, fraternal greeting from your brethren on the other side of the sea. Those greetings, already communicated to you by letter, I know, sir, from the advantage of the position in which the good feeling of my brethren has placed me, are no mere words of courtesy, but are strictly according to the very high standard that was set up in the admirable service of last night, the symbols of sentiments of the Congregational Churches of England in regard to the Congregational Churches in America. (Applause.) Indeed, if the truth may be fully spoken here, English Congregationalists are proud of their progeny; what you might perhaps regard, some of the younger members among you, as a sort of grandmotherly pride, which looks out upon you and your works on this great continent with benign satisfaction. She feels that they are her works. She is proud to have had such a people in her loins, and to be able, not in her declining, but in her ripe and mature, years, to look out upon the great works they are doing here for Christ and for liberty. (Applause.) The truth of the matter is, Mr. Chairman, or Mr. Moderator, as you say, we find that word in England only in Presbyterian circles—(laughter)—the truth is that we

have kept up, or, if we haven't kept up, we have had graciously restored to us a sense of the identity of this people in England and America. We had a common history down to a certain point, and then that history branched out into two streams, but the life that has flowed in those streams, come to analyse it, is the same life to its last element. I told some of my friends here that I had been looking out ever since I came to America for the American differentia, and I have looked in vain. I do not believe there is such a thing. The life of Old England—or let me confine the view within the life of the Congregationalism of Old England—is, if I have any knowledge at all, or skill in the way of feeling the pulses of men and judging of them by free intercourse with them, the same in all things as the life which I have found pulsating in your assemblies. We are one people, and I am glad to see that, after a fashion, you recognise it; for I read here inscribed on the walls of your church the names of "Wyckliff, Hooper, Owen, Cromwell, Robinson"—American heroes every man of them. (Applause.) Then I read over there "Bradford, Winthrop, Mather, Edwards, and Dwight"—English—(laughter) — English thinkers every one of them; men who have contributed of their thought and their spiritual power to the formation of English theology and the guiding of English conduct within religious circles; and I observe that, calling them English and American, you, with an instinct which does you, I think, infinite credit, a taste which reaches the highest standard in delicacy and refinement, you place the names of the Englishmen upon the right hand. (Laughter and applause.) Well, now I bring to you greetings from your brethren on that side of the sea; and if there should chance from our passing intercourse—I representing the multitudes on the other side of the sea, and you a multitude to whom I have been sent on this side—if there should grow up and acquire strength, as between us, this feeling of our identity, I should not only feel that I had braved the terrors of the ocean to some purpose; but beyond that, as if, if I did nothing more for the rest of my mortal life, I had rendered a good service to the Congregational churches on both sides. (Applause.) Brethren, we are one; that is the gospel I want to preach; because I hope that one day we shall not be one merely as two bodies of Congregationalists, living in active sympathy and clasping hands across the sea, but that by the mighty influence we wield in our several political communities we shall be able to do something to make these two clumps of people—I won't call them two nations, and I don't care by what clumsy circumlocution I avoid that heresy— something to make these two clumps of people one, so that for the liberty they love in common, and the religion which they profess, they shall become a mightier power than they are now, or could ever otherwise be, in leading other nations into the life and liberty of the kingdom of Christ. (Applause.) I ask you, brethren, to remember that if the Pilgrim Fathers came to your shores, they left ours--(applause)—that if they planted there in New England a seed which has grown into this great and glorious nation, it was a seed which they first shook from the English tree. They rocked the cradle of American Congregationalism; the cradle was rocked on the soil of New England, but the babe was English. (Applause.) I tell you we are one people, and I bring this message to you from the other side, glad to have this comparatively narrow opportunity, so far as time is concerned, of giving voice to it in a way however stammering and imperfect. And now, if you will accept so much by way of showing you our heart, I have the further mission, as you learned from the terms of the resolution just read to you, to invite you to come over in a body to England—(laughter)—to celebrate with us the jubilee of the Congregational Union of England and Wales; not the jubilee of Congregationalism, but of the Congregational Union of England and Wales. We wish to emphasize that occasion by calling our spiritual kindred from all parts of the earth to meet with us. Mayhap it may be an introduction to something better than even your triennial council or any form of assembly known to us, in the form of an International Congregational Council. (Applause.) I deliberately avoid the word Pan (Laughter). Some of us, when the Pan-Anglican Synod was held in London—some of us, Scotchmen, I am afraid, who are regarded as rather clumsy at a joke, said we took the summoning of this Pan-Anglican Synod as an evidence that Anglicanism was going to pot. (Laughter.) I should not like to be a party to expose the Congregationalism of the two hemispheres to a joke of that kind; but to have an International Council of Congregationalists, of your scholars and teachers and distinguished laymen, honourable or unadorned with title—to have your representatives, the representatives of your thought, and purpose, and capacity, and character, meeting with us in London, and with the representatives of the same type of religious life from all parts of the world—meeting for daily prayer and for council, in which we should handle all the problems in which we have a common interest,—there could hardly fail to come forth some generous result that would strengthen the hands of those who are fighting our battles in all parts of the world, and that would add to our power in serving Christ. (Applause.) I trust, sir, that while this question of an International Council is pending, and I have no doubt it will be well considered on the other side, you will from this body appoint a certain number of your most trusted and honoured men to visit England next year. When you last assembled, three years ago, you appointed a delegation, and that delegation was duly advised of its appointment; and, as an old friend of mine used to say, when he had anything difficult to consider, or had any important question placed before his mind, he went to sleep over it; this was exactly what your delegation did—(laughter)—and it slept for three years. Then it is true it did awake to some purpose; and I received in my office in London a communication signed by the several members of that delegation, informing me for the first time a few months ago of their appointment, and telling me that they had not been able to come to England in person to fulfil the functions assigned to them, and that they were now unable to come; but they communicated in writing expressions of fraternal regard and all the rest, you know, that is usually put into such communications. Well, the committee of the Congregational Union of England and Wales received this communication in the spirit of Christian resentment, and sent me here to expound the sentiment. (Laughter.) That is indeed the history of my coming among you at all, so that the appointment they had bore that much fruit at least: and now I have to ask you to-day to appoint a delegation of vigilant and sleepless men, thin men, who will take any burden you may impose upon them in this regard with a quick sense of responsibility; and I would, though it is not my business, venture to hint that the wealthy laymen among you, the wealthy deacons and others, should see to it that provision is made for the payment of expenses—(laughter)—if you appoint ministers. We all know that the substance of this world has been in such a vile way divided between ministers and deacons, that the ministers get next to nothing; and unless the deacons, feeling that they have received more than their share, come forward and smooth the way, the likelihood is our delegation may, for quite another reason than in the last case, come to nothing. We do hope that not only this national council, but the several State associations, will send delegates to England, and we shall take care that the work of our sessions is so divided that no stranger strolling in when he hears the voice on the platform will know whether he is in America or in England, for we shall have the respective brogues of the two countries so mixed up that it will secure universal bewilderment on this point (Laughter and applause.) Now, if for just three or four minutes I may talk to you about what would probably be the subjects of discussion if we meet together there, I shall best, perhaps, show you where we are at present in regard to matters which profoundly interest you, as I have found in attending these sessions. Like you, we are considering the propositions of the Evangelical faith—upon which in England, I think I may say with unqualified confidence, we frankly stand—how these are to be reformulated. For in England, as here, I am apt to think when I find how solidly orthodox most of you are—in England, rather than here, there have been certain sharp solvents acting on the traditional and hitherto unrepudiated symbols of our common faith, so that it is the simple truth that there are very few ministers and representative men connected with the Congregational body, I believe, who, if they were asked to sit down and write a declaration of faith and order such as we publish every year in our *Year-book*, would publish a declaration of faith and order in the express terms in which that declaration stands. There would be clippings here and nippings there, and the striking out of whole clauses and the revision of everything. No doubt that is so; and we have had a school even springing up among us who have contended that the basis of our church fellowship for the future should be built without reference to dogma; we relying solely upon what they call religious sentiment. Now, among the great mass of English Congregationalists who are orthodox for the substance of their belief—what was the phrase that we heard so often this morning from Professor Mead in that admirable paper of his?—The Moderator: "For the substance of our belief and testimony."—Mr. Hannay: We are orthodox "for the substance of our belief and testimony;" but there are very few who are prepared to accept, as they stand, the old Calvinistic testimonies or formularies of the denomination. Something of this kind, I gather, is at work among you. Professor Mead and other men who have a knowledge of the times, and know what Israel ought to do (I presume you will so judge of them), challenge you to a restatement of your formularies, a revision of your testimony, and so far as I could judge from his paper, this he does in a spirit of absolute loyalty to the genius of the Congregationalist system. (Applause.) What I want to say is this: just wait a bit until you can take us into your counsels. (Applause.) We don't want America to have all the credit of this. Perhaps it would not be quite so creditable a production if you left us out. (Laughter.) We have our scholars, too. Witness the Congregational Union Lectures, which I hope are to be found in all your libraries—works of great erudition and grasp, written by men who are capable of dealing with all theological questions in the light of the present day. I am not sure that it would be a common opinion in England that the time is ripe for revision; but what I should hope for from an International Council, Mr. Moderator, would be this: that that Council would agree to appoint a certain number of scholars in America and in England—it might be in other parts of the world—who should from time to time meet, and in meeting and by correspondence, take up this whole question of re-formulating the Evangelical doctrines, not with a view of imposing the result of their deliberations upon any church, but with a view to its educational influence, with a view to the regulation of the religious thought of the day. (Applause.) I verily believe that just in the proportion in which we can bring the representatives of different types of Christian civilisation together—just as we can bring out men from different drifts and currents of thought, men who dwell under different skies, men who are led to look at the subject in different lights, and combine them in council, instead of entrusting the matter to one class of men who have been formed by one set of civilising and Christian forces, we shall be likely to get a Christian testimony and formulate a Christian theology, a more or less complete set of Christian dogmas that shall endure for many generations; that shall not be patched all over, as almost all our creeds have been, by the polemical instruments of the day, but shall be a positive, non-polemic, and catholic testimony. Such a testimony would not merely fix our grade among the churches, but would become a mighty power in the moral and spiritual progress of the world. (Applause.) Well, there is another point about which we have had great solicitude in England and about which I have no doubt you have kindred solicitude here, and, if you haven't, it is time—I venture as a stranger, comparatively, to you, to say—it is time you had. I refer to the work of the Congregational Churches of England in England. When I am speaking from the English side, and speaking to you on the question of the work of the Congregational churches of America in America, I shall probably be understood as limiting the range of view that is before me, if I speak of the Home Missionary work of your churches, and if I am to use the older phraseology that obtains in England, that is what I have in view. We speak of England, I need hardly say, commonly, as a Christian nation, and I shall not be held as maligning her, I hope, if I say here, with utter distress of heart, that I regard it as a grim misnomer. Something was said about statistics last night by Dr. Herrick, in his noble sermon, and I hope he will forgive me if I say that as secretary, and, therefore, under doom to be more or less of a dabbler in statistics, when listening to that sermon, I was reminded of the fly in the apothecary's ointment. The apothecary's ointment throughout the sermon was to my mind and heart, except just to the very edge of the dish, and then there was to me as a secretary—well - let me say the wing of a fly. I wondered if my brother Quint was present when what was said about statistics was said. We have been taking statistics in England; we have been taking statistics in London. Shall I tell you what they have revealed to us? We have, as you know, 4,000,000 of people in London. We add 80,000 every year to our population. According to the reckoning of our statisticians, there ought to be, if London were a Christian city, fifty-eight per cent. of the whole people present in God's house of a Sunday morning. Fifty-eight per cent. would give us 2,320,000 persons present at the morning service, say in all the churches put together. Now, what is the fact? We have religious accommodation in London, provided by all the denominations put together—church, chapel, mission-rooms and school chapels—we have accommodation for under 1,000,000 of persons, and that accommodation is not used to more perhaps than the extent of two-thirds. I do not know how it is in your leading cities in America, but to speak of London as a Christian city, in view of that one fact, which we owe to the statistics, I say is a grim misnomer; for the great mass of the people are absent by their own free choice; they are absent by their own fault. And when, passing away from statistics, one looks abroad over the whole surface of English life, and sees what most deeply moves the people, when one sees that there is more money given to build and support the temples of folly and vice than to build all the churches and to support all the religious institutions in the land, I say again our hearts sink within us when we are asked to rate it as a Christian nation. Now, under the pressure of these facts, some of us have thought that the most urgent present duty of the Christian churches of England, speaking for Congregationalism, of the Congregational churches of England, is to attack England as a missionary field; to see to it that the resources of the churches are developed for dealing with English life, and the liberality, the energy, the Christian forces of the churches directed upon our own population. It will not do to allow England to lapse into heathenism. Now, what about America? You have not the same kind of problem to deal with here that we have. You have a problem in some respects of a more difficult kind. We ship upon your shores, from month to month—last month at New York no fewer than 55,000 persons; by steamship they cross the Atlantic—great masses of the outcasts and waifs of European civilisation. You have your own Indians, your Chinese, and your negroes besides these to deal with; and let me say that, when I was present at Lowell and felt in my soul the enthusiasm of that grand gathering, the thought that was uppermost at the time in my mind was this—Would to God that in England and in America, without bringing down the enthusiasm of the churches by the fraction of a tone in regard to foreign missions, we could bring their enthusiasm for home missions up to the same level. (Applause.) Working in this line we have lately formed our Church Aid and Home Missionary Society by the consolidation of all the previously existing societies. I do not dwell on the organisation at all, but may I, in the name of your brethren in England, challenge you to do for the home, in the same spirit of enthusiasm, liberality, and Christianlike consecration, what you are doing for the foreign fields. Now, there is just one other word, and then I shall release you and let you go about business more germain, perhaps, to your assembly that anything I can bring before you. One matter weighs upon us seriously in England, and I have found it cropping out in every meeting I have attended not strictly of a missionary kind, since I came to America. We want to discover how the Congregational Churches of England may be organised without offence to the genius of Congregationalism so as best to serve the great ends for which God has planted a Church on the earth. I do not mind confessing that, in my judgment, down to this time, in this we have failed. There has been in our English Congregationalism a tendency to isolation. We have been apt, in our care for the liberty and independence of the churches, to lose sight of the Church, the Church of the living God, and which, after all, ought surely to be something to us. (Applause.) They sometimes hint at home, Mr. Moderator, that I am half a Presbyterian, and if they hear I have been speaking to a Moderator they will give me up, I am afraid. I am apt to think that organisations such as our churches are, and with such history at their backs as our churches have, are in danger mainly in the direction of the pressure of their distinctive principle. The distinctive principle in our case is the autonomy of the individual church. We have lifted our standard for the independence of the churches at all our meetings; we have been demonstrating to the people how this independence or Congregationalism tended to make strong individual men; that it was a mighty educational force over men in the church, and filled them each with a sense of a full man's responsibilities; and we have dwelt and harped on this until there has come to us not peril simply but evil, in the form of isolation and overdone independence. All institutions, I think, are in danger of making a little too much of their distinctive principle. Thus far our peril. The last thing in my judgment for which the Congregational churches need to take guarantees, whether it be in England or America, is their autonomy, their independence; that will take care of itself, rely upon it. What I believe we have to do is vigilantly to foster the sense of our oneness, our common life, our common work, and come together in hearty unsuspecting co-operation to do the work which God requires at our hands. (Applause.) And it would be on such broad general ground, without caring to go into debate on particulars, that one would like to see settled some of those questions about our organisation you are discussing here and will continue to discuss during the protracted sittings which will ensue before you return to your homes; and, sir, if we could create in our churches a sense of our spiritual unity as strong as the sense of independence has been, and our right to be altogether free and to speak and act for ourselves, we should become the strongest church power in the world. (Applause.) Give us strong individualities formed by this system of independence, and then bring these together in confiding fellowship and co-operation—we don't want them to go out as isolated forces in the world—bring them together in compact yet free organisation, shoulder to shoulder, and you have a great moral and social power. I am led to think of the work which Oliver Cromwell did, when I see his name recorded with honour on my right hand. You know what his Ironsides were; how they ever went into battle with the name of the Lord of Hosts on their tongues, and came out singing some psalm of gratitude to Him; a force that never knew defeat, but was hurled, ever hurled with precision as if it had been an irresistible fighting organism against the masses of the royal forces with which he had to contend. How was that force formed? It was formed of men who had realised their individuality. Cromwell said to his cousin at the close of a disastrous day, his cousin John Hampden, "It will never do for us to be fighting men of honour and soldiers with poor tapsters and town 'prentices;" and he set himself from that hour to the training of intelligent men, godly men, to fight the battles of liberty against priest and king on English soil. These men were true men; they held their prayer-meetings with their officers; they preached

to their officers, and, I am afraid, sometimes preached at them. They discussed in their meetings high questions of State; but when they were massed together by their loyalty to their commander, and wielded by his genius, they were as a unit, and became the mightiest fighting force perhaps the world ever saw. And so I say of the Congregationalism of England and America, that it nurses in its training grounds strong individual men. What is needed is that these men shall realise their community of life and interest; that they shall be knit together by the power of their loyalty to their great unseen Captain on high; that without ecclesiastical organisation, such as other Christian bodies affect, they shall be one in spirit and counsel, and in their temper work together. We shall then have, for the maintenance of the truth and the planting of living churches, the strongest force the world has ever seen. (Applause.)

THE LIBERATION MOVEMENT.

MR. FISHER IN THE NORTH.

MR. FISHER paid last week a visit to some of the principal towns in the North, where he had a good reception. His first visit was to North Shields. The meeting was held in the Assembly Rooms, on Monday, the 22nd, Mr. J. Ogilvie in the chair. Mr. Ogilvie spoke concerning the spread of the principles of the Liberation Society, and Mr. Fisher addressed the meeting at some length on the question of Church Patronage. Mr. Forth and the Rev. J. Webb afterwards spoke.

SUNDERLAND.—The *Sunderland Daily Echo* reports at great length—extending over three columns—the proceedings of a meeting held on the 23rd. Alderman Storey occupied the chair, and was accompanied on the platform by Mr. John Fisher, London; the Rev. Dr. Rutherford, Newcastle-on-Tyne; Mr. Thompson, the agent of the society, Newcastle-on-Tyne; the Rev. W. Griffiths, of Derby; the Rev. J. K. Nuttall, the Rev. A. Gilbert, and Mr. A. Common. The Chairman commenced the meeting by introducing Mr. Fisher, who attended as a deputation from the Liberation Society. Mr. Fisher's address is reported nearly verbatim. It dealt for the most part with the "Ritualistic Question." The lecturer, without taking more than an objective position, showed how Ritualism had been advancing, and gave some extremely interesting particulars upon the subject, as well as numerous illustrations. He said that he had been reading that day a matter which had come from the Church Union press, and if it was right they were somewhat in error in reference to the comparative numbers of this school of thought. They contended that at the present time they were the stronger party in the church. They all knew this, that there were 17,522 members in the English Church Union, and this union represented this school of thought. A very significant fact was that nearly 3,000 of these men were clergymen of the Church of England, who were openly associated with that Church Union which had recently by its council advised the clergymen throughout the country to break the law, to revert to those ceremonies which for a time they had been induced to lay aside. Let him give one fact in reference to the progress of the party in London, and he took it with reference to the eastward position. In 1874 there were 74 churches in London in which that eastward position was observed; in 1875 there were 119; in 1876, 139; in 1877, 152; in 1878, 179; and last year there were 214; and they had it on the authority of the *Church Times* that one Sisterhood had alone last year issued no fewer than 607,460 altar breads—a fact of which they all knew the significance. If any additional proof were wanted they had it in a pamphlet which he held in his hand, called "Rome's Recruits," which had been republished from the *Whitehall Review*. It contained the names of 3,000 persons occupying distinguished positions who had gone over to the Church of Rome since this Ritualistic revival commenced. Under the letter A they had the name of the Earl of Ashburnham; under B, the Marquis of Bute; under C, the Countess Dowager of Clare, and so on. All these persons had gone over during a comparatively few years. Where had they gone from? Certainly not from Dissenting chapels. They had not been nurtured amongst the Independents, Baptists, or Wesleyans, but if they examined the pamphlet from beginning to end, they would find almost without exception that they were trained in the Ritualistic school of the Church of England. He added that he found on turning to the reports of the English Church Union that their nett gain of members and associates had been as follows during a succession of years. In 1873 the nett gain was 788; in 1874, 1,643; in 1875, 1,449; in 1876, 945; in 1877, when Mr. Tooth went to prison, 2,838, and he was told that now when they had put Mr. Dale in prison during the last fortnight they had added 200 to their roll of members. If they could only get a dozen or two men to go to prison it would establish the Church Union on a stronger basis, and make it a greater power for good or evil than ever it was in their history. On behalf of the Liberation Society it would not do to adopt Mr. Gladstone's advice and let Ritualism alone, because it had been let alone too long, nor would it do to adopt Earl Beaconsfield's advice and stamp it out by force, because any attempt to apply that Act of Parliament would only strengthen the hands of the Ritualists. The only remedy was to disestablish the Church. (Loud applause.) He did not say that Disestablishment would at once put an end to Ritualism, which was too strongly rooted in English society to be got rid of in a year or a succession of years, but it would free this nation from complicity in the sin, and enable them to say to these men, "You live in a free country, and if you want to worship after this fashion, it is contrary to our ideas of what it should be, but being in a free country you can worship as you please, only do all this at your own cost, in your own name, and not at the cost of the nation." Dr. Rutherford afterwards addressed the meeting, as did the Rev. W. Griffiths, of Derby, and an emphatic resolution was passed by the large company assembled, in condemnation of the State Church connection. Mr. Griffiths moved this, in a vigorous and humorous speech, which was seconded by Mr. A. Canna, J.P., and carried.

NEWCASTLE.—On Wednesday, as reported in the *Daily Chronicle*, Mr. Fisher attended a conference and meeting at Newcastle, both presided over by Dr. Rutherford, who read the following letter from Mr. Ashton Dilke:—

1, Hyde-park-gate South, London, S.W.,
21st Nov., 1880.

Dear Sir,—I am afraid there is no possibility of my being able to attend your conference next Wednesday, as I have an old engagement to keep at Birmingham. The question of a State Church, as you know, was not directly raised at the last election, but, in spite of that, the present Parliament appears to me to be quite as advanced on that question as on any other; and if, as the result of an appeal to the country, anything like the present House was again returned to support a Liberal Ministry, I think events would proceed rapidly. In any case you do well to be prepared, and I wish you all success.

Yours faithfully,
ASHTON W. DILKE.

H. B. S. Thompson, Esq.

Mr. Cowen, M.P., he said, was engaged on a very important commission in London, otherwise he would have been there to have favoured them with his invaluable advice. He would never forget how largely Mr. Cowen contributed to the settlement of the Irish Church question. He was not then in the House of Commons, but when the question seemed to be slumbering, he worked to get up a great meeting in that town, and it was now no secret that that great meeting determined Mr. Gladstone to raise the question in the House of Commons in the following Parliament. He was quite sure that Mr. Cowen was thoroughly with them, and although they regretted his absence, they knew that he was employed on another great question. Mr Fisher's address was received with great applause.

SOUTH SHIELDS.—The *Shields Daily Gazette* reports that on Thursday, the 25th, there was a conference, and also a public meeting here. Mr. Alexander James presided, and Mr. Fisher gave to the conference statistics as to representatives. In the evening there was a large audience in the Public Library Hall to hear Mr. Fisher, on the general question of Disestablishment. The Rev. W. Hanson and the Rev. W. Steele, M.A., spoke at the close of the meeting.

ALNWICK.—We have received the following from Alnwick:—On Friday evening a public meeting was held in the Town-hall, Alnwick, for the purpose of hearing a lecture from Mr. John Fisher (of London), one of the secretaries of the Liberation Society. The chair was taken by Rev. F. J. Powicke, who was accompanied on the platform by Mr. William Bell, Mr. Abel Scholfield, and Mr. H. B. S. Thompson, of Newcastle-on-Tyne. The Chairman expressed his great reluctance to take a prominent part in political controversy, where the feelings and convictions of his neighbours were concerned. On this subject, however, he considered a great principle was involved—a principle which, on the part of the Liberation Society, aimed not at the destruction or injury of any religious work or organisation, but which strove to help and to promote the progress of true religion, by freeing all churches from the encumbrances of State interference, and from the injustices, hindrances, and discords which arose therefrom. The lecturer took for his subject, "Church Patronage; or how the parsons are appointed: a revelation and a remedy," and in the course of his long address, proceeded to show that in the early ages of Christianity the bishops and lesser officers of the church were elected by the people In Western Europe the Metropolitan bishops claimed a veto on the choice of the people, and in course of time kings were consulted as to the fitness of candidates for the priestly office. Gradually the patronage became vested in the sovereign. Formerly tithes, if they were paid, were voluntary offerings. The bishops were still supposed to be elected by the people, but the *congé d'élire* was always accompanied by a "letter missive" from the sovereign stating the name of the person whom it was desired should be elected. In the present day, when appointments to episcopal sees were largely controlled by public opinion, there was not so much reason to complain as in past times. They must admit, for instance, that the late Premier could not have made a better nomination than Canon Lightfoot to the see of Durham. The Church should be governed on spiritual principles, but the State Church had always been governed on political principles, and there was no guarantee that the man at the head of the Government should be a Christian. The patronage of the Crown also extended to all the deaneries except those of St. Asaph, Bangor, and Llandaff. The present Archbishop of Canterbury had said that during the three years he held the deanery of Carlisle he could not discover what duties he had to perform. Various canonries and livings were also vested in the Prince of Wales, the Lord Chancellor, and the Chancellor of the Duchy of Lancaster. Ecclesiastical and collegiate bodies also held the patronage of livings of the value of £1,143,000 a-year. Nothing could be found more discreditable in the history of this country than the way in which the bishops had exercised their patronage. Up to the year 1875 the Archbishop of Canterbury had presented eight of his relatives to livings of the aggregate value of £5,270 a-year. During this time eleven curates had been presented to livings of the average value of £268 a-year. Then there was the vast system of private patronage. The House of Lords appointed a Royal Commission to investigate the whole matter in 1873. Nothing was more defamatory to the national character than the contents of the Blue Book the Commission had issued. More than one half of the Church livings were sold in the open market. Some of the ecclesiastical agents were of a most disreputable kind. Evidence had been given that one of them had been in penal servitude for fraud, and yet he had since had large transactions with numerous clergymen. In the advertisements of agents great stress was laid upon good fishing and good society, and sometimes it was mentioned that "the hounds met in the district." (Laughter.) In fact, the oath against simony, which every clergyman took, was violated every day. If that was the conduct of the clergy, what kind of commercial morality could they expect to prevail? It was not permitted to sell livings which were actually vacant, but advowsons, or the right of next presentation might be sold with impunity. Therefore, if a living fell suddenly vacant, a "warming pan" was put in so that the patron might sell the next presentation with "immediate possession." These clerical agents kept on hand a set of old decrepit men for this purpose. In conclusion, the lecturer said that since the Church was disestablished in Ireland not a single living had been sold, and the Church had never been so well served in the sister island. It was a sound principle that those who paid the piper should choose the tune. The Church was the property of the people, and it was the duty of every one to bring to an end a state of things which no Englishman could regard with satisfaction. Questions were invited by the chairman when the Rev. Arthur Smyth, Curate of St. Paul's, Alnwick, rose and said that, although he voted in favour of the disestablishment and disendowment of the Church in Ireland, he did not feel that that was the proper remedy for adoption in England. He considered that the statements made by the lecturer as to the great evils existing in the Church of England, were quite true, and showed no exaggeration of the facts, yet he could not see that because a patient was sick and diseased, that the best cure was to cut off his head and end his existence. The proper remedy, in his opinion, consisted in Church reform from within. Mr. Fisher replied that "Church reform" sounded well, but was so very slow in its operation; it had been talked of and promised by Churchmen for many centuries, but whenever any propositions were made in that direction in the Houses of the Legislature, they were always opposed by Churchmen both within and without the doors of Parliament. As to disestablishment and disendowment being equivalent to cutting off the head and ending the existence of a sick patient, that could not be, unless Churchmen were much less sincere and devoted to their Church than he (the lecturer) believed they were, and would prove themselves to be. It was quite possible to kill a patient by (so-called) remedies within, and by too much bandaging without, but he believed that freedom from the State, free limbs, and free air, would strengthen the Church religiously, and in the hearts of the people.

MR. KEARLEY'S LECTURES.

THEBERTON, SUFFOLK.—On Wednesday, the 24th ult., Mr. Kearley gave an address on "The Progress of Religious Liberty," in the Primitive Methodist Chapel, Mr. W. Burley in the chair. There was a good attendance, and great interest taken in the proceedings.

LEICESTER.—Mr. Kearley repeated his address in the Friends' Meeting House here the following evening, Mr. Burley again taking the chair. There was a large and most respectable attendance, one very noticeable feature being the presence of a large number of intelligent young men. The lecture was listened to with the most eager attention, and cordial votes of thanks closed the proceedings.

EPITOME OF NEWS.

DOMESTIC.

THE Duke of Edinburgh and the members of the Royal Albert Amateur Orchestral Society performed a selection of music on Saturday afternoon before the Queen and the Royal family in the Waterloo Gallery, Windsor, under the direction of Mr. George Mount, the conductor of the society.

A Privy Council was held at Windsor Castle on Saturday, which was attended by Earl Spencer, Mr. Gladstone, Earl Sydney, and Mr. Forster. As the result a royal proclamation has been issued further proroguing Parliament to Thursday, the 6th of January next, when it "will be holden for the despatch of divers urgent and important affairs."

The Prince and Princess of Wales returned to Sandringham on Saturday. The Duke of Sutherland, the Earl and Countess Lytton, Sir Bartle Frere and Lady Frere, Sir Richard Temple, and Major-General Sir Frederick Roberts arrived at Sandringham on Saturday on a visit to the Prince and Princess. Lord Hartington has since been a visitor.

The Queen has been pleased to appoint Lord Coleridge to be Lord Chief Justice of England.

On Friday morning the Queen and Princess Beatrice visited St. George's Chapel, Windsor, to inspect a model of the memorial to the late Prince Louis Napoleon which is about to be placed within the buildings and the proposed site for its erection.

At a court held at Windsor on Thursday, Major-General Sir Frederick Roberts was invested with the insignia of a Military Grand Cross of the Order of the Bath, and received the honour of knighthood.

A grand banquet was given at the United Service Club on Friday night, in honour of General Roberts. The Commander-in-Chief presided, and the Prince of Wales passed some graceful compliments on General Roberts and the army. The guest of the evening expressed his belief that the Afghans would, in time, become our faithful allies, and show as much devotion to the arts of peace as other Indian races.

Mr. Gladstone made a short stay at Oxford on Saturday, after leaving Windsor. The right hon. gentleman, who did not leave the railway station, was met by Miss Gladstone (who is staying at Keble College, as the guest of the Warden and the Hon. Mrs. Talbot), and on being recognised was heartily cheered by a large number of persons who were present on the platform. Mrs. Gladstone arrived at Oxford from Paddington a few minutes after six, and was joined by Mr. Gladstone, their destination being Hawarden Castle.

The Duke and Duchess of Edinburgh, accompanied by their four children, who have been on a visit to the Queen at Windsor, left on Monday by special train for Eastwell Park. The ceremony of unveiling the Albert Institution statue, which was to have been performed on Monday morning by the Duke is unavoidably postponed.

The Right Hon. W. P. Adam, the newly appointed Governor of Madras, in the place of the Duke of Buckingham, left London on Friday night for Madras, *via* Brindisi.

The remains of the late Lord Chief Justice of England were on Thursday interred in the family vault in Kensal Green Cemetery, in the presence of the Lord Chancellor, the Lords Justices of Appeal, the Judges of the Common Law Divisions of the High Court of Justice, the law officers of the Crown, a large Number of members of the Bar, and a representative gathering of the public.

Lord Selborne, the Lord Chancellor, completed his sixty-eighth year on Saturday.

Mr. G. Shaw Lefevre has been appointed First Commissioner of Works in the place of Mr. Adam, now Governor of Madras. Mr. Otto Trevelyan will succeed Mr. Lefevre as Secretary to the Admiralty.

Mr. Otway, M.P., on Monday presided over a well-attended meeting at Willis's Rooms, to consider the damage done by steam launches on the Upper Thames. Resolutions were adopted declaring that a necessity existed for further legislation, and pledging support to Mr. M'Laren's Bill for the better regulation of steam traffic on the river.

Mr. David Chadwick, one of the late members for Macclesfield, was on Monday again a witness before the Election Commissioners, who are inquiring into the practices at the recent contests in that borough. At Chester the inquiry was resumed, and the evidence of several voters was taken.

Thomas Wheeler, the murderer of Mr. Anstie, farmer, was executed within the precints of the County Gaol at St. Albans on Monday morning. The convict made a full confession of his guilt.

The London correspondent of the *New York World*, writing on November 16, says that at a short interview he had with Mr. Forster, the Chief Secretary for Ireland said that in his opinion a reform of the existing legislation on the land question in Ireland is imperative, if England is to maintain her position in Ireland.

It is stated that the Government has signified its readiness to accept the sum of £250,000 from the Government of Natal in final settlement of all claims against the colony on account of the Zulu war charges.

A council of all the Judges of the Supreme Court of Judicature was held on Saturday

afternoon, to consider a letter addressed by the Lord Chancellor to the late Lord Chief Justice of England upon the question of consolidating the three common-law divisions of the High Court of Justice.

The Government Bill for the amendment of the bankruptcy law, on the lines marked out by the Select Committee of the House of Commons which sat last Session, is now being drafted, with a view to its introduction early next Session.

At a meeting of the Governors of Guy's Hospital, held last week, Dr. Charles Hilton Fagge, the senior assistant-physician, and Mr. Davies-Colley, F.R.C.S., the senior-assistant surgeon, were elected respectively to the posts of physician and surgeon to the hospital, in the vacancies caused by the resignation of Dr. Habershon, F.R.C.P., and Mr. Cooper Forster, F.R.C.S. The *British Medical Journal* states that Guy's Hospital, which has now 180 beds closed to the public, is, further, £10,000 deficient financially on the results of the year's operations.

Mr. W. Dale has resigned his seat on the Birmingham School Board, owing to the increasing pressure of other duties. Mr. Dale was elected on the formation of the school board in November, 1870, and has continued ever since to occupy a place upon it. For several years he has been chairman of the School Management Committee, to which post the Rev. H. W. Crosskey was on Friday elected as Mr. Dale's successor. The Birmingham schools are now fully occupied. In the twenty-seven school places are provided for 23,787 children; and the total number of names enrolled is 36,087.

Mrs. Josephine Butler, who, with a few other philanthropic persons, has long been attempting to stop the vile traffic in English girls that prevails in some continental cities, announces that the Belgian authorities have at length been shamed out of their apathy, and that six persons charged with decoying young women from England have been committed for trial in Brussels. The prisoners are all of the "fashionable" class, and indeed only people possessed of money could have carried on the infamous trade, which is now likely to be checked.

According to the *City Press*, the gross annual income of about eight hundred of the London charities amounts to a sum approaching four millions and a quarter sterling.

Last week the average price of wheat was 44s. 5d. per quarter, or 2s. 2d. per quarter lower than during the corresponding week last year. The price of barley was 33s. 6d. last week, which was 5s. 4d. lower than during the preceding week of 1879. The price of oats was 21s. 5d., or about 1s. higher than during the last week in November last year.

It is now pretty certain that one result of the Employers' Liability Act will be the adoption of mutual insurance in the mining districts. In Lancashire and Cheshire masters and men have agreed upon the scheme which was drawn up by a joint committee.

The Oxford Election Commissioners resumed their inquiry at the House of Commons on Saturday. Sir William Hart Dyke was principal witness examined. He gave particulars with reference to the grant of £3,000 made by the Junior Carlton Club towards Mr. Hall's election. He said the money was supplied from the General Election Fund, which was raised by subscriptions by the members. He understood that the money was wanted for legitimate purposes, and he certainly would not have subscribed money had he thought that it was to be used for improper purposes. The Macclesfield Commissioners also held a sitting at the House of Commons. Several witnesses were examined, and they expressed their opinion that corruption existed on both sides. The Chester Commissioners sat again in that town on Saturday.

From the first of December, and until further notice, the public will be admitted to the National Gallery after twelve o'clock on students' days (Thursdays and Fridays) by payment of an entrance fee of sixpence.

The triennial election of the School Board for Nottingham, decided on Saturday, has resulted in the return of eight Undenominationalists, one Roman Catholic, three nominees of the Church party, and three of the candidates independently nominated, of whom two are Churchmen and one an Undenominationalist. The Board consists of fifteen members.

Mr. Whitwell, the Liberal member for Kendal, died on Sunday, after a short illness. The hon. gentleman, who had represented that town since 1868, was in the 70th year of his age.

Mr. Mark Firth, who has made many handsome benefactions to the town of Sheffield, and who was stricken with apoplexy and paralysis about three weeks ago, died on Sunday in his 62nd year.

On Monday Mr. Crum was returned to represent Renfrewshire, and Mr Balfour, Solicitor-General for Scotland, as member for Clackmannan and Kinross—both being unopposed.

The *Literary World* of December 3, is a double number, consisting of 96 columns of printed matter, including, *inter alia*, reviews of eight of the leading books issued during the present season—certainly a very remarkable pennyworth even in this age of cheap literature.

GLEANINGS.

To step on a man's corn goes against his grain.

IT is stated that a volume of Mr. Moody's sermons has been translated into Arabic, and is used by the missionaries in preference to their own homilies.

A Civil Service candidate wrote against the question, "What is the distance of the sun from the earth?" that he couldn't tell the exact distance, but he didn't think it was near enough to interfere with his duties as post-office clerk.

A German newspaper lately gave its readers the following interesting piece of information:—"The Rev. Pelham Dale has been committed for contempt of court to the prison of Holloway. Holloway is a town near London, famous for its pills."

Colds and sickness are frequently produced by washing bedrooms during the winter. In cold and damp weather purchase a quart of common sand, make it very wet, and sweep it with a stiff brush all over the room. The sand may be used for months by washing it.

A sparkling young debater, in a flight of eloquence, exclaimed: "Mr. President, the world is divided into two great classes, the learned and the unlearned, one of whom I am which."

Leigh Hunt was asked by a lady at dessert if he would not venture on an orange. "No, madam. I should be very happy to do so, but I am afraid I would tumble off."

It is a fact certainly not without significance that there are five senses by which we receive impressions of the outward world, and only one organ by which, ordinarily speaking, we may send out our thoughts into the world. We have two eyes and two ears but only one mouth; what can this mean but that we are not to tell the half of what we see and hear?—*Christian Union.*

HABIT.—Habit is a cable. We weave the thread of it every day, and at length we cannot break it. The chains of habit are generally too small to be felt, until they are too strong to be broken. To one who murmured because he rebuked him for a small matter, Plato replied: "Custom is no small matter. A custom or habit of life does frequently alter the natural inclination for good or evil." After a series of years winding up a watch at a certain hour, it becomes so much of a routine as to be done in utter unconsciousness; meanwhile the mind and body are engaged in something different.—*Dr. Cuyler*

THE DOCTOR'S RUSE.—The Parisians love to consult their doctor in the street. It is probably for that reason that most doctors have a carriage. Dr. T. has found a very good means of getting rid of the ingenious persons who stop him in the street and say, "Ah, doctor, I am glad I have met you! I was just about to call upon you. I have a queer pain in my side"—for the doctor does not dare to count this impromptu consultation in the bill. Dr. T. says to the man who stops him in the street, "Shut your eyes close. Now show me your tongue." And he quietly walks off.

WELL ANSWERED.—A calm, blue-eyed, self-possessed young lady received a long call from a prying old spinster, who, after prolonging her stay beyond even her own conception of the young lady's endurance, came to the main question which had brought her thither. "I have been asked a good many times if you was engaged to Dr. C. Now, if folk inquire again whether you be or not, what shall I tell 'em I think?" "Tell them," answered the young lady, fixing her calm blue eyes in unwavering steadiness upon the inquisitive features of her interrogator, "that you think you don't know, and that you are sure it is none of your business."

ANECDOTE OF MR. GLADSTONE.—The *Accrington Guardian* relates the following anecdote, told him by an Accrington gentleman, who had it direct from a member of the Cabinet. In Mr. Gladstone's household at Hawarden was an old woman servant who had a son inclined to go wrong. The mother remonstrated and advised her boy, but all to no purpose; he seemed determined on a headlong course to ruin. At last the mother in her desperation caught the idea that if she could persuade the Premier to take him in hand, perhaps the prodigal might be reclaimed. "Screwing her courage to the sticking point"—for what will a mother not do for her child?—she approached her master, and in trembling tones preferred her request. Mr. Gladstone responded at once, and though the affairs of the greatest kingdom in the world pressed heavily upon him, with genuine simplicity of character he had the lad sent to his study, when he spoke words of tender advice and remonstrance, and eventually knelt down and prayed a Higher Power to help him in the work of redemption. This kindly action was effectual, and the lad became a reformed character. Fortunate is the country whose affairs are guided by a man like William Ewart Gladstone.

HOW TO CURE EXAGGERATION.—Some habits are so unconsciously practiced that a movement to mend them is the only way to detect them. The beam in one's own eye is less noticed than the mote in another person's eye. A family while at the breakfast table one morning pledged to observe the strictest veracity for that day. A member of the family tells the "consequences." As a first-fruit of the resolve, we asked the one who suggested it,—"What made you so late at breakfast this morning?" She hesitated, began with "Because I couldn't"——and then, true to her compact, said, "The truth is, I was lazy and didn't hurrry, or I might have been down long ago." Presently one of them remarked that she had been very cold, adding, "I never was so cold in my life." An inquiring look caused the last speaker to modify his statement instantly with, "Oh, I don't think I was so cold, after all." A third remark to the effect that "Miss So-and-so was the homeliest girl in the city," was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of being excessively homely. So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant corrections in the interest of truth. One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down which our most careless statements demanded under this new law.—*Youth's Companion.*

News of the Free Churches.

CONGREGATIONAL.

— Rev. John Naylor, B.A., has accepted the pastorate of the church at Kenilworth.

— Rev. H. Chadleigh Long has resigned the pastorate of the chapel at Longsight.

— Mr. P. McDougall, of Cheshunt College, has accepted the pastorate of the church at Ringwood, Hants.

— Mr. Arthur K. Stowell, of Rotherham College, has accepted the pastorate of the church at Sowerby Bridge.

— Rev. J. P. Wilson, pastor of Hillhouse Church, Huddersfield, has accepted the pastorate of the Church at Bishop Stortford.

— Rev. J. S. Butcher, of Upwey, has just conducted a week's special services at Broadwinsor Church. The meetings were largely attended.

— The chapel at Filkins, a branch of the church at Langford, was reopened on Sunday last by Rev. C. Wright, after considerable improvement and repair.

— The Merchants' Lecture, at the King's Weigh-House, will be delivered on Tuesday next by Rev. Dr. Aveling. Subject—"The Necessity for Faith in the Maintenance of a Religious Life."

— Rev. J. Mountain and Mrs. Mountain conducted a mission in the Westbar Church, Maidstone, from Nov. 14 to 23. The congregations were large and attentive, and the results encouraging.

— Rev. E. L. Magoun, D.D., of Philadelphia, kept his eightieth birthday by sending to his Alma Mater at Waterville, Maine, United States, one hundred volumes uniformly bound in morocco.

— Mr. R. Morris, of Bala College, was ordained on Nov. 23rd minister of the recently-formed church (Welsh and English) at Harlech. Revs. E. James, P. Howels, T. Lewis, Z. Mather, and J. Howels took part in the services.

— Rev. D. Bloomfield James has resigned his pastorate over the church at Waller's-road, Swansea. As a very large number of friends are desirous of retaining his services, there is every probability of his still remaining in the town.

— A series of evangelistic services has been conducted at Whitfield Tabernacle, City-road, London, by Mr. Perry and a band of workers from the Metropolitan Tabernacle, with results very encouraging to the pastor of the church, Rev. John Morgan.

— The chapel at Merton has recently been put into thorough repair. An inaugural tea meeting was held on Thursday evening, when congratulations were exchanged as to the more hopeful prospects before the congregation under the pastorate of the Rev. B. Crowther.

— The Mayor of Wolverhampton (J. Jones, Esq.), wearing his robes and chain of office, and attended by the members of the Corporation and officials, attended divine service at Queen-street Church, Wolverhampton, on Sunday, November 28, when a sermon was preached by Rev. D. Jones Hamer, Mayor's Chaplain.

— Rev. W. H. Chesson, late of Lancashire College received public recognition on Nov. 10, as pastor of the church at Worsley-road, Swinton. Rev. George Chesson, of Wellington (father of the pastor), presided. Professors Scott and Thomson, and Revs. J. M. Hodgson, and G. H. Brown took part in the services.

— Numerous friends throughout the country will learn with much sorrow that the Rev. Thomas Jones, late of Melbourne, now residing at Swansea, has been suffering from serious indisposition during the last fortnight, and is at present in a critical condition. His medical friends are, however, still very hopeful of his recovery.

— We regret to announce the death of the Rev. Edward Cressell, pastor of the church at Watton, Norfolk, which took place on the 21st of November. Mr. Cressell, who had been ailing for some time, was only 30 years of age. He was formerly stationed at Houghton, Hunts, and was highly respected as a valuable pastor and acceptable preacher.

— At a meeting held on Nov. 23rd, to celebrate the fifth anniversary of the settlement of Rev. C. R. Gardner at Falmouth, it was mentioned that during his pastorate one hundred members had been admitted into church fellowship. New schools are projected, and £300 promised towards the erection; and in connection with the Sunday-schools, a band of hope, a young people's institute, science classes, &c., have been established.

— Rev. R. W. Dale has resigned his seat on the Birmingham School Board, owing to the increasing pressure of other duties. Mr. Dale was elected on the formation of the School Board in November, 1870, and has continued ever since to occupy a place upon it. For several years he has been chairman of the School Management Committee, to which post the Rev. H. W. Crosskey was on Thursday elected as Mr. Dale's successor.

— A recognition tea-meeting was held at Poulton-le-Fylde, on November 16, in connection with the settlement of Rev. R. Lambert, late of Wigan. Graham Fish, Esq., presided. Rev. Hugh Campbell, M.A., and Messrs. J. J. Bellis and A. Jacques, bore testimony to the value of Mr. Lambert's work in Wigan, and fraternal addresses were given by Revs. Jas. Wayman, J. Bliss, H. W. Smith, J. Shuker, T. R. Davies, P. Webster, and G. C. Catterall.

— A recognition service in connection with the settlement of the Rev. J. E. Moore was held at Kirkby Stephen on the 9th inst. Ministers of the district belonging to the Wesleyan and Baptist as well as the Independent denomination addressed the meeting. The chairman, Rev. W. Nicholls, read a letter of commendation from the deacons of Mr. Murray's late charge at Worksop, and also a letter from Rev. Robt. Dawson, secretary of the Nottingham County Union.

— The remains of the late Rev. E. Cressell, pastor of the church at Watton, Norfolk, were interred in the parish graveyard on Friday last, Revs. P. Colborne and W. Fox conducting the service. There had been a preliminary service in the Congregational church, at which there was a numerous attendance of neighbouring ministers. The respect in which the deceased was held was shown by the fact that during the time of interment all the shops in the town were closed.

— Our obituary this week contains a notice of the death of Mrs. Dobson. The deceased lady was during three generations closely connected with the ranks of the Congregational ministry. Her father was the Rev. John Mackenzie, of Deptford; her husband the Rev. Stephen Haggar Dobson, of St. Neots; one of her brothers was the Rev. J. Morell Mackenzie who was lost in the *Pegasus*. Her only surviving sister is the wife of the Rev. J. G. Miall, of Bradford, and her son is the minister of Alma-road Chapel, Sheerness-on-Sea.

— The annual meeting of the Charlestown Chapel, Manchester, was held on November 24. The reports showed that 29 persons had joined the church during the year. There are 750 scholars in the Sunday-school and 571 in the day-school. Touching allusions were made to the death of Mr. John Hewitt, the founder of the cause, and it was stated that additional sitting accommodation is now required in the chapel. Revs. W. M. Arthur, J. Naylor, J. McCappin, J. W. Kiddle (pastor), and Mr. J. F. Alexander took part in the proceedings.

— At Swanage Church, Dorset, public meetings and religious services were held during November addressed by the Rev. Chas. Chambers (Stockwell), an ex-pastor of the church, who bore letters of wise counsel from two other ex-pastors—the Rev. S. Thodey Allen (Birmingham), and the Rev. G. Hinds (Leeds). Cheered and refreshed, the church at Swanage have since given a hearty and unanimous invitation to Mr. T. R. Steer, of Brixton, to become its pastor for twelve months, which he has accepted, and entered on his labours last Sunday.

— At Lower Clapton Church, on Thursday evening, November 25, a social meeting was held, at which it was announced that, in response to an appeal made to the congregation to clear off the remaining debt of £1,400, the whole of this sum had been promised, together with an additional amount towards the enlargement of their mission premises in Homerton. This church has for many years raised an average of £1,000 a-year for building purposes, the total sum expended being £18,000, in addition to what has been subscribed for the ordinary purposes of church life.

— The ordination of the Rev. S. Hillier as pastor of the church at Newquay, Cornwall, took place on Wednesday, the 24th inst. The Rev. W. Boulter (St. Austell) conducted the preliminary duties, after which the Rev. W. H. Fuller (Truro) gave an address on "Church Principles." The Rev. W. J. Bull (Bodmin) put the usual questions to the minister, and offered the ordination prayer. The Rev. J. W. Sampson (Penzance) gave the charge to the minister. At the evening service the Rev. C. R. Gardner (Falmouth) delivered the charge to the people. Both services were of a most interesting character, and were well attended.

— A memorial to the late Rev. John Curwen, erected near the pulpit in the church at Plaistow at the cost of the congregation, was publicly unveiled on Nov. 23rd, by Mr. John Spencer Curwen. On a black marble background is a scroll of white marble thus inscribed.—"In loving memory of the Rev. John Curwen, who for twenty-three years was the faithful pastor of this church, and through whose instrumentality, being greatly assisted by his devoted wife, this building, with the schools adjoining, was erected. He was also the inventor of the Tonic Sol-Fa method of singing. Died 26th May, 1880, aged 63 years. 'He being dead yet speaketh.' Heb. chap. ii. v. 4."

— At Snow-hill Church, Wolverhampton, a meeting of the lay preachers was held on Tuesday, Nov. 23, to take leave of Mr. Ed. Constant, formerly of the Nottingham Institute, who is about to undertake the superintendence of the branch chapel connected with the Tabernacle, Hanley. The Rev. H. Irving presided. Heartiest esteem was expressed for Mr. Constant, and earnest hopes for his future usefulness. A presentation of books was also made to him. A similar expression of esteem and goodwill has been made to him by the Men's Class; and from the staff engaged on the *Wolverhampton Chronicle* Mr. Constant has received the present of a bookcase.

— A farewell *soiree* was held at the Stockwell Church vestries on Friday, November 25. Rev. C. Chambers presided, and during the evening presented to Mr. T. R. Steer, on the occasion of his entrance into the Christian ministry, 32 vols. of theology, in the name of the Young Men's Bible-class, the Junior Temperance Society, Band of Hope, and of many friends in connection with the church, in appreciation of his willing and helpful work. Fraternal addresses were delivered by Mr. Steer's fellow-deacons, Messrs. Alder, Baines, Goodchild, Hobson, and Tapley, and by Messrs. Young, Sinclair, Cartwright, Bartlett, Christian, and Campbell, representatives of the various societies in which he had taken an active part.

— Rev. Richard Partner, late of Belfast, was publicly recognised on Nov. 23rd, as pastor of the church at Plaistow. Rev. T. W. Davids presided, and Revs. T. Sainsbury, J. C. Rook, S. Conway, G. E. Singleton, and D. Alexander delivered fraternal addresses. Mr Partner, in his address, referred to the fact that the Sunday-schools had the names of over 400 children on the books, with from 300 to 400 in attend-

ance. "I am also cheered," he remarked, "to find so large a proportion of the congregation already in the fellowship of the Church. A thoroughly good work of building up must have been going on there in past years, or there would not have been so good a representation of members at the Lord's Table the other evening."

— The 84th anniversary of Hoxton Academy Chapel was held on Sunday, November 21st, sermons being preached by Revs. C. F. Williams and W. Spensley. A public meeting was held in the chapel on Wednesday, 24th, over which Rev. C. F. Williams, pastor of the church, presided. Addresses were delivered by Revs. Dr. Aveling, Justin Evan, A. E. Harbourne, R. H. Noble, and G. Bainton. The meeting was large and enthusiastic. Aided by the generosity of Albert Spicer, Esq., and Mr W. Palmer, of Reading, money was raised sufficient to purchase a handsome American organ, which the chairman had asked for to help him in the conduct of religious services in connection with his church on behalf of the labouring classes of the neighbourhood.

— On Friday afternoon, Nov. 28th, Rev. C. B. Symes, of Exeter, attended the Western College, Plymouth, as a deputation from the Congregational Total Abstinence Association, and delivered an address to the students on Temperance, dwelling chiefly on the relation of the Christian minister to the question, but also remarking on the physical and moral aspects of the subject. In the evening Mr. Symes addressed a well attended meeting of fishermen and others at a large mission room in connection with the college. He was listened to with marked attention, and as a result of his address over 40 pledges were taken at the close of the meeting, making a total of about 140 taken at various places during the present year in connection with the college association."

— On Sunday, Nov. 14, very successful services were held in Donegall-street and Clifton-park-avenue Independent Churches, Belfast, and good collections were made in aid of the Irish Evangelical Society. The Rev. W. W. Jubb, secretary of the society, preached in the morning in Clifton-park-avenue, and in the evening in Donegall-street, to very large and appreciative audiences. On Monday evening a missionary meeting was held in Donegall-street Church, the Rev. John White in the chair. The Rev. T. J. Forsyth, of Lisburn, offered prayer, and addresses were delivered by Revs. S. J. Whitmee, W. W. Jubb, and A. M. Morrison. The secretary of the Belfast Auxiliary, J. Spence, Esq., read the report, and presented a statement of the sums collected. The meetings were hearty and sympathetic, and hopes were expressed that next year's offerings would be larger.

— On the occasion of the funeral of the late John Finlay, Esq., of Lymington, there was a pleasant exemplification of Christian union in rendering honour to the remains of one who had deserved well of his fellow-townsmen. The interment took place in the burial-ground behind the Congregational church. The funeral *cortege*, which included Rev. B. Maturin, M.A., vicar of Lymington, Rev. C. C. De Jersey, curate, Rev. J. Collins, Baptist, was received at the Congregational church by the Rev. T. Poole, pastor, by whom the service was conducted. Rev. P. O'Connell, Roman Catholic priest, of Lymington, though not taking part in the procession, nor being present in the Congregational church, was present at the grave during the concluding part of the ceremony. "The funeral," says the *Lymington Chronicle*, "will long be remembered in Lymington with peculiar interest. It was the first in which we have seen, in a Nonconformist place of worship, the ministers of the parish of all denominations taking part in the obsequies of a common friend."

— The annual meeting of the Lincolnshire Congregational Union was held in Newland Chapel, Lincoln, on November 24 and 25. Rev. J. Baldwin Brown, B.A., preached the sermon on Wednesday evening, from 2 Sam. vi. 3, "They set the ark of God upon a new cart." The preacher enforced the principle that God desired men, not machinery, for the bearing of the ark of the Truth. On Thursday morning Rev. J. Williamson, chairman for the year, took for the subject of his address, "The Christian Preacher, and His Work." Grants were made to various churches, although it was stated that owing to the depression of the agricultural interest in the county the income of the Union had somewhat declined. At the luncheon Prof. Paton delivered an address on the necessity for an educated ministry, and the duty of the churches to endeavour to call out from themselves suitable young men for this work. In the evening a public meeting was held in the church, presided over by Joseph Ruston, Esq., J.P., treasurer of the Union. Revs. W. Goldie, J. Fordyce, Professor Paton, and E. Metcalf were among the speakers.

— Rev. R. Wardlaw Thompson the new Foreign Secretary of the London Missionary Society, on leaving Liverpool, where for ten years he has ministered as pastor of Norwood Church, West Derby-road, was presented at a valedictory meeting on Tuesday evening with an address, together with a purse of £150. "Ten years ago," said the address, "you came to us a stranger; you leave us the cherished friend of every member of the church and congregation." Mr. Thompson at the same time received an address, in very cordial terms, from the Minister and Deacons' Association, and a portrait of himself from the teachers and scholars of the Sunday-school. The ladies of the Dorcas Society presented Mrs. Thompson with her portrait. Mr. Thompson, in returning thanks, said during his pastorate useful and commodious schoolrooms had been built, and the attendance at the Sunday-school had increased from 250 to 650. The income of the church had averaged about £1,200 a year, of which £300 had been devoted to the support of the ministry and the maintenance of the building, and the remainder to philanthropic and missionary objects.

— The reopening of the chapel at Beer, where Congregationalism has had an existence for 180 years, was celebrated on Nov. 11, by a meeting, presided over by Mr. J. A. Merington, of Seaton. A statement, read by the Rev. W. Phillips, showed that until the year 1855 the congregation worshipped in a hired house, and subsequently in a building, "erected on the only piece of freehold land which could at that time be obtained." About four years ago this was supplemented by an adjoining cottage; and recent alterations, at a cost of £450, have had the effect of improving the accommodation for worship pers, and providing vestry, Sunday-school room, and class-rooms. Although worshipping in two chapels, the membership at Beer and Seaton is united in one church, which has received seventy-two additions during the last ten years. Until July, 1877, the pastor held three services each Sunday—two in one place, and one in the other; but, with the aid of Mr. Merington, two services are now conducted in each place. The pastor, in announcing that £300 had been raised towards the fund, said: "Every person connected with the cause has given something, notwithstanding the late depression of the times. I may say I was never amidst a more united and loving people than the inhabitants of Beer." Addresses were delivered by Revs. W. Darwent, C. B. Symes, and C. E. Boughton.

— The jubilee of the chapel at Ludlow was celebrated by a series of services held last week. Rev. J. T. Grey, a former pastor, preached the sermons on Sunday. At the public meeting on Tuesday, Rev. W. Burgess presided, and addresses were delivered by Revs. J. Tollady, J. Pickwell, J. T. Grey, D. Evans, S. Sanders, Messrs. G. Cocking, and H. Hammond. It was mentioned that although the chapel dates from 1830, Congregationalism has had its representatives in Ludlow for 150 years. At one time the Nonconformists travelled to Leominster to attend a place of worship, but also conducted ministrations in cottages; on one occasion an attack was made upon one of these by a mob, in which the high-bailiff joined. In 1731, a house—now used as a chapel of ease—was built in a secluded position near the River Corve, and it is recorded that so desirous were the poor Nonconformists of Ludlow of having a place of worship of their own that the women aided in the work by carrying stones for the building in their aprons. In the year 1744, a handsome large silver cup of ancient date (1600) was presented to this body as a communion-cup. This cup is still in use, and highly valued. The Sunday-school connected with this church was the first established in these parts. During the evening a choir composed of members of the choirs in the principal Dissenting places of worship in the town lent their services. On Wednesday a lecture was given by the Rev. R. Ann, of Handsworth, on "The Nineteenth Century, at the Age of Fourscore Years." Collections were made at the different services in aid of a fund for renovating and improving the chapel.

— The opening services of the Upton Congregational Church were commenced during last week. On Wednesday, November 24th, there were services in the afternoon and evening, conducted by Rev. J. Guinness Rogers and Rev. Joshua Harrison. The rooms which have been now opened form the first portion of a very complete and elegant block of buildings. A prominent corner plot was secured some years ago, and in February, 1878, a committee was formed, with Dr. Kennedy as its chairman, and, to the time of his death, the late Rev. John Curwen was one of the chief supporters of the place. So far the back portion only of the land is occupied. The buildings consist of a lecture hall capable of seating 360 persons, together with two large vestries, which, when thrown into one, make a convenient room for small meetings. Mr. T. Lewis Banks is the architect, and the appearance of the place is tasteful, while the arrangements seem complete and satisfactory. The style is Gothic; and the materials used, being flint, with red brick and white stone facings, have a warm and pleasing effect. As flint is the only stone which is native of Essex, the choice seems a happy one. The services were continued on Sunday, the 28th, when Rev. James Knaggs preached in the morning. In the evening Rev. Dr. Kennedy took the service, and afterwards administered the communion. Rev. T. W. Davids and Professor Newth will preach on Sunday, the 5th inst. So far the contributions at the opening services have reached to about £96. This sum seems small, but it must be remembered that it is only four months since the stone-laying, at which time £291 was contributed. The total cost of the site and building has been £2,600, of which about £2,100 is already collected. There is every prospect of a flourishing cause being raised up in this rapidly-increasing neighbourhood.

BAPTIST.

— Mr. D. O. Davies, of the Manchester College, has accepted a call to the charge of the church at Langum, Haverfordwest.

— The special contributions received hitherto towards the liquidation of the debt connected with the Home Mission amount to £470.

— The ss. *Duke of Buccleuch*, having the Revs. Bate, Evans, and Barnett, missionaries proceeding to India, on board, arrived in safety at Port Said, on the 7th ult.

— The Rev. R. F. Jeffrey, of Kingsgate Chapel, Holborn, has received a call to the pastorate of the church at Folkestone, to succeed the Rev. W Sampson.

— Towards the Pastors' Augmentation Fund a sufficient total amount has been either given or promised to permit of an allowance of £20 to each applicant.

— We regret very much to learn that, according to the latest medical opinions, the condition of the Rev. C. M. Birrell is such as to offer no hope of his recovery.

— On Monday evening the Rev. John Spurgeon delivered to a large audience at Cemetery-road Chapel, Sheffield, his son's lecture on "Sermons in Candles."

— The Rev. J. Pearce, pastor of the church at Bovey Tracy, Devon, was last week presented by the congregation with a token of their appreciation of his ministry.

— The Leeds churches have resolved to contribute the sum of £500 to be employed in supplementing Mr. Robert Arthington's gift of £1,000 for the purchase of a steamer to be placed on the Congo river.

— The funeral of the Rev. J. Rees, of Cwmavon, whose decease we last week recorded, was held at St. Gogmaels, and was attended by a large number of ministers from various chapels in the Principality.

— The bazaar held last week in connection with Dalston Junction Chapel (the Rev. W. H. Barton's) realised £350. This, with the promises, completes the amount of £2,000 required for the enlargement fund.

— Recognition services in connection with the settlement of the Rev. W. Gillard were held at Appledore, North Devon, on Nov. 25, when Rev. Jno. Glover, of Coombe-Martin, preached. After tea a public meeting was held under the presidency of W. Nicol, Esq.

— Miss C. Comber, sister of Mr. Comber, of the Congo Mission, has just been accepted by the Missionary Society for school work at Victoria, West Africa, under the superintendence of the Rev. Q. W. Thomson. Miss Comber will have charge of the girls' school at Victoria.

— The Rev. W. G. Lewis, of Bayswater, has just presented to the Missionary Society four volumes of original MSS. diaries of the late Rev. William Ward, of Serampore, these interesting and valuable records having been given to Mr. Lewis by the widow of the late Mr. John Clarke Marshman.

— The foundation-stone of a new chapel was on Thursday last laid at St. Thomas, Swansea, by the Mayor (Alderman Jenkins). After the ceremony addresses were delivered by the Revs. Dr. Rees, James Owen, A. J. Parry, and others. The contemplated new edifice is to accommodate the congregation assembling under the pastorate of the Rev. H. Thomas.

— In connection with the opening services of a new chapel, held at Swansea, on Sunday last, Mrs. Jackson, sister to the Rev. C. H. Spurgeon, preached three special sermons to large congregations. The Revs. Isaac Thomas, W. G. Jones, and R. Roberts took part in the services. On Monday Mrs. Jackson lectured on "The Six Best Things," in aid of the Building Fund.

— Special designation and valedictory services have just been held at Salisbury in connection with the appointment and departure of the Rev. H. A. Lapham, missionary-elect to Kandy, Ceylon. The Rev. H. Stowell Brown, of Liverpool; Dr. Underhill, of London; and the Rev. George Short, B.A., of Salisbury, were amongst those who took part in the proceedings. Mr. Lapham has since sailed in the steamship El Dorado, from the Victoria Docks, for Ceylon.

— In celebration of the anniversary of the opening of the new Fuller Chapel Sunday-schools at Kettering, special services were last week held. The Rev. G. W. McCree preached, and the Rev. H. B. Robinson—who has recently accepted a call to the pastorate—presided over a public meeting, at which an encouraging report was read, stating the balance of building debt due at £900, and Mr. J. Willimott, one of the committee, was presented with a tea-service in acknowledgment of his services.

— From the decrease of the Welsh-speaking population in Newport, Mon., it has been determined in future to conduct the services of the Charles-street Welsh Chapel—the oldest Baptist church in the town—in English, and the Rev. D. Davies, formerly of Newbridge, has accepted the pastorate. Recognition services in connection with his settlement were held on Sunday and Monday last. Sermons were preached by the Revs. J. Williams, Pontypool, and T. Thomas, Newport; and at the public meeting several ministers delivered addresses of welcome.

— On Tuesday next and the two following days a bazaar will be held at Battersea-park Chapel in aid of the building fund for the new Tabernacle, the present building, which accommodates 700 people, not being large enough for the needs of the neighbourhood. The bazaar will be opened on Tuesday at three o'clock by the Rev. J. G. Rogers, B.A., of Clapham. The fund amounts at present to £700, while the cost of the new building is estimated at £3,500. We hope that the efforts now being made will be successful, and will result in a large augmentation of the fund.

— On Tuesday, the 23rd ult., a numerously-attended tea and evening meeting was held in Palm-street Chapel, New Basford, Nottingham, under the presidency of Joseph Bright, Esq., in connection with the settlement of the Rev. R. P. Javan, late of Warkworth, Northumberland, as pastor of the church. A pleasing feature of the evening meeting was the presence of the Rev. J. F. McCallan, M.A., vicar of New Basford, who, in an interesting address, welcomed Mr. Javan as a fellow-labourer, and assured him of his hearty sympathy, wishing him God-speed in his work in this neighbourhood.

— At a meeting of the church and congregation connected with College-street Chapel, Northampton (Rev. J. T. Brown's), held on Wednesday evening last week, it was resolved to undertake the work of restoring the interior of the chapel, and to erect new classrooms. The cost of the work is estimated at about £2,000, towards which about £500 has been given or promised. The alterations contemplated will involve the demolition of the whole of the property at the corner abutting on College-street and St. Katharine's, and the extension of the present schools, so that the chapel property will eventually form one compact block of buildings.

— At Worthing last week the Hon. Mrs. M. Trotter laid the memorial stone of a Lecture Hall in connection with the proposed new chapel. A site for the complete block of buildings has been purchased in Christ Church-road by the church, which for the last two years has been worshipping in Montagu Hall, under the pastorate of the Rev. W. F. Stead, and plans prepared involving a total outlay of about £3,000.

— The first anniversary of the Rev. W. Cuff's ministry in the Shoreditch Tabernacle took place on Monday evening, Mr. W. Barrow, of Southwark, occupying the chair. The speakers included the Revs. W. Cuff, W. Stott, and J. Inglis, and besides the chairman, Messrs. W. Olney, Booth, and Boggis. In the course of his speech Mr. Cuff, the pastor, said that they had proved in their year's experience that the people who worshipped in the Town Hall, and who were supposed to be prejudiced against chapels, would come to a chapel if the Gospel were only faithfully preached. In the year 111 persons had been received into fellowship, making a total of 1,042 who had entered the church during the present pastorate. The church-book had lately been thoroughly revised, and the number of members was now 1 019. In connection with the church there was a successful Christian Mission. They had young men who preached in the streets in summer, and visited the lodging-houses in winter. There were three mission-stations in full work. As regarded money, they had erected the Tabernacle, and were astonished at the sum they had raised; and in due time they hoped to extend their property by erecting schools and a working men's institute in the rear. When all this was finished, they would be in possession of the finest piece of property held by the Nonconformists at the East-end. The weekly offering realised £6 or £7 a week; and it was hoped that £500 would be raised for the building fund by New Year's-day. The financial statement read by the secretary showed that the total outlay had been £15,000, of which £10,000 had been paid. The remainder had been raised on mortgage, including £750 from the Baptist Building Society, to be repaid at the rate of £75 a year without interest. The collections on Sunday, when sermons were preached by the Revs. A. G. Brown and J. A. Spurgeon, amounted to £30; but on Monday evening the sum collected, including promises, exceeded £400.

BIRTHS.

AUSTIN.—Nov. 23, at Bridport, Dorset, the wife of the Rev Fred J. Austin, of a daughter.

GREENWOOD.—Nov. 28, at Stanstead-road, Forest-hill, the wife of the Rev. T. Greenwood, of a son.

KNIGHT.—Nov. 23, at Chawton Rectory, Alton, Hants, the wife of the Rev. C. E. Knight, of a son.

SPICER.—Nov. 27, at Woodford, Essex, the wife of Albert Spicer, of a son.

WILKINSON.—Nov. 25, at Tudor House, Durdham Down, near Bristol, the wife of the Rev. John Henry Wilkinson, of a daughter.

MARRIAGES.

CLOID—BROWNE—Nov. 24, at the Congregational Church, Tavistock, by the Rev. T. Clark, Henry Cloid, Esq., to Elizabeth, widow of the late W. Browne, Esq., of St. Austell.

LAWRIE—PRYDE.—Nov. 25, at Regent-square Presbyterian Church, by the Rev. J. Oswald Dykes, D.D., James Lawrie to Jane Stewart Pryde, daughter of the late George Pryde, of Liverpool.

LONSDALE—WILKINSON.—Nov 24, at the Congregational Chapel, London-road, Chelmsford, by the Rev. George Wilkinson, father of the bride, Anne Eliza (Annie) Wilkinson to Henry March Lonsdale, of Stratford-on Avon, son of the late David Lonsdale, of Aldgate, London

RICHARDS—LEAVER.—Dec. 1, at Lower Clapton Congregational Church, by the Rev. Frank Soden, John Henry, eldest son of J. Richards, Esqr., of Oswestry, to Louisa Helen (Louie), second daughter of the late Mr. T. P. Leaver.

DEATHS.

BARTLETT.—Nov. 26, at Titsworth House, Slough, Ansley Bartlett, aged 83 years, for over 50 years the faithful housekeeper of the late Robert Hugh Wilson Ingram, Esq., of Slough.

BENN.—Nov. 28, at Stepney-green, Maggie, eldest daughter of Rev. Julius Benn, in her 21st year.

CEELY.—Nov. 28, at Aylesbury, Robert Ceely, Esq., F.R.C.S.E., aged 83.

COPPEN.—Nov. 24, at 43, Upper Marylebone-street, Henry Coppen, aged 61 years, for several years deacon of Tottenham-court-road Chapel. "So He giveth His beloved sleep."

CRESSELL.—Nov. 21, the Rev. Edward Cressell (Pastor of the Congregational Church, Watton), deeply lamented and much respected by a wide circle of friends. Aged 50 years.

CUSSELL.—Nov. 25, at Lincoln-villa, Essex-road, William Frampton Cussell, of the firm of Cussell and Prevost, 9, Warwick-court, High Holborn, and late of 84, Mildmay-grove, N., aged 48. Friends please accept this intimation.

DOBSON.—Nov. 23, at Haverstock-hill, Mary Addington, widow of the late Rev. S. H. Dobson, and mother of the Rev. S. H. N. Dobson, B.A., Sheerness, aged 78.

ELLISTON.—Nov. 22, at his residence 117, Upper-street, Islington, Joseph Elliston, of apoplexy, in his 68th year. Beloved by those who knew him.

GUEST.—Nov. 23, at Sandford-park, Oxfordshire, Edwin Guest, LL.D., D.C.L., F.R.S., late Master of Gonville and Caius College, Cambridge.

MUMFORD.—Nov. 23, at 98, Commercial-road, Peckham, Emily, the beloved wife of Richard Mumford, in her 83th year.

NEWTON.—Nov. 23, at the Vicarage, Kirby-in-Cleveland, in his 90th year, the Rev. John F. Newton, for 52 years Vicar of the parish.

THOMAS.—Nov. 24, at Silwell-villa, Elkington, Hannah, wife of Rev. J. W. Thomas, second sister of Revs. Chas. and Joseph Bentley.

WATSON.—Nov. 22, at 60, Granville-park, Blackheath, Anne widow of the late Rev. Joseph Spencer Watson, of Westbury, Wilts, aged 75 years.

WOOD.—Nov. 22, the Rev. Richard Wood, B.D., Rector of St. Alphage, London-wall, late Fellow of St. John's College, Oxon, and formerly Vicar of Christ Church, Paddington, in his 70th year.

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REPORT OF THE DIRECTORS
OF THE
Gresham Life Assurance Society
TO THE ORDINARY GENERAL MEETING OF SHAREHOLDERS,
Held on November 18th, 1880.

HEAD OFFICE: MILDRED'S HOUSE, LONDON.

THE DIRECTORS have now to present their Report on the operations of the 32nd financial year of the Society ending 30th June, 1880.

During the year 6,205 proposals were made to the Society for assuring the sum of £2,349,846. Of these proposals 4,717 were accepted for the assurance of £1,760,326. and policies were issued for that amount. The immediate annuities granted during the year were for £12,370 4s. 10d.

The income received from premiums, after duducting the amount paid for re-assurance, was £446,992 10s. 4d., including £56,961 7s. 7d. in premiums for the first year of assurance.

The balance of the interest account amounted to £116,126 17s. 9d., which, together with the receipt from premiums raised the income of the Society to £563,119 8s. 1d. for the year. The accrued interest which had not been received at the date of closing the accounts, is included in the item of "Outstanding Interest" among the assets.

The claims made upon the Society, and admitted during the year under Life Assurance policies, were for an amount of £216,897 10s., of which sum £3,000 was re-assured, whilst the claims under policies for endowments that had matured, amounted to £106,655 2s. 5d., the sum of £36,696 6s. 8d. was paid for the surrender of policies.

After providing for these amounts—for the annuities falling due within the year—for all necessary office expenses, and other charges on the income of the year, there remained a balance of £176,330 13s. 7d., on the receipts of the year, which augments the fund available for the existing policies of the Society. This fund at the end of the financial year was thus raised to £2,759,912 17s. 10d. and together with £65,014 5s. 9d. reserved for the settlement of claims outstanding, for the payment of annuities not applied for, and for other purposes specified in the balance sheet, make up a total £2,824,927 3s. 7d. in realised assets, as shown in the 2nd schedule appended to this report.

The accounts have been duly audited by G. H. Ladbury, Esq., the Public Accountant (a Shareholder of the Society), on the part of the Shareholders; and by the Notary Public, W. W. Venn, Esq. (a Policy-holder), on behalf of the Policy-holders. The whole of the securities and documents representing the assets of the Society have been verified, both by the Directors and by the Auditors.

The amount of funds available for investment during the year has been placed so as to yield an average rate of interest of 4¼ per cent. The dividends and interest received during the year compared with the amount of funds at the end of the year show an average rate of interest of £4 4s. 1d. per cent.

The Directors retiring on the present occasion are Messrs. Wm. Trego, A. H. Smee, and R. Crawley, who, being eligible and willing to serve again, are recommended by the Board to constitute the list for re-election.

Mr. Ladbury and Mr. Venn retire as auditors, but being eligible they are candidates for election, the former on behalf of the Shareholders, and the latter on behalf of the Policy-holders.

The Directors offer their congratulations on the continued prosperity of the Society.—By order of the Board,

F. ALLAN CURTIS, Actuary and Secretary.

November 18th, 1880.

FIRST SCHEDULE.

Revenue Account of "The Gresham Life Assurance Society" for the year ending 30th June, 1880.

Amount of funds at the beginning of the year					£2,583,582	4 3
Premiums—						
First year	£56,961	7 7				
Renewals	393,995	0 2				
			£450,956	7 9		
Less Re-Assurance Premiums			3,963	17 5		
					446,992	10 4
Consideration for Annuities granted					121,278	2 0
Interest and Dividends					116,126	17 9
Other Accounts:—Loan Charges and Assignment Fees			10	3 2		
Profit on Securities Realised			25,983	17 0		
Exchanges			410	1 6		
					26,404	1 8
					£3,294,383	16 0
Claims under Policies:—						
Deaths	£216,897	10 0				
Endowments	106,655	2 5				
			£323,552	12 5		
Less Re-Assured			3,000	0 0		
					£320,552	12 5
Surrenders					36,696	6 8
Annuities					43,456	4 6
Commission					42,157	1 5
Expenses of Management:—						
For the acquisition of New business:—						
Inspectors, Agency, and Travelling Expenses			17,617	2 3		
Advertising			6,322	9 11		
Medical Fees			3,522	13 10		
			27,462	6 0		
General Expenses			40,651	10 1		
Fiscal Expenses:						
Stamps and Income Tax (English and Foreign)			4,747	12 8		
					72,861	8 9
Dividends and Bonus to Shareholders					18,245	12 0
Bonus in Cash to Policy-holders					501	12 5
Amount of Funds at the end of the year, as per Second Schedule					2,759,912	17 10
					£3,294,383	16 0

(Signed) W. H. THORNTHWAITE, *Chairman.*
R. CRAWLEY, *Director.*
W. TREGO, *Director.*
F. A. CURTIS, *Actuary and Secretary.*

We have examined the above Statement with the Books of Account, and hereby certify the same to be correct. Dated 4th November, 1880.

(Signed) G. H. LADBURY, WILLIAM W. VENN, } *Auditors.*

SECOND SCHEDULE.

Balance Sheet of The "Gresham Life Assurance Society" on the 30th June, 1880.

LIABILITIES.

Shareholders' Capital paid up	£21,712	0 0		
Assurance fund	2,321,707	19 3		
Annuity fund	411,905	3 6		
Deferred annuity in Italian rentes fund	4,587	15 1		
Total funds as per first schedule			£2,759,912	17 10
Claims admitted but not paid	62,402	7 10		
Less Re-assured	nil.			
			62,402	7 10
Annuities outstanding			1,871	11 5
Share dividends and bonus not applied for			740	6 6
Other accounts			nil.	
			£2,824,927	3 7

ASSETS.

Mortgages on Property within the United Kingdom	£183,211	15 4
Mortgages on Property Out of the United Kingdom	nil.	
Loans to corporations and other minor public bodies	160,852	14 0
Loans on the Company's policies	193,935	5 9
Investments		
In British Government Securities	148,599	11 10
Foreign Government Securities	434,643	6 9
Railway Debentures and Debenture Stocks	835,570	19 9
Railway Shares (preference and guaranteed)	45,404	15 9
House security	455,473	10 4
Loans upon personal property	29,969	6 0
Credit premiums	36,362	8 2
Advances on reversionary interests and on deposit of securities	33,697	10 10
Furniture and fittings	8,574	4 11
Stamps and stationery	1,500	0 0
Agents' balances	67,442	17 5
Outstanding premiums	81,685	9 9
Outstanding interest and rent	33,812	4 10
Cash in hand and on current account	31,161	2 2
	£2,824,927	3 7

(Signed) W. H. THORNTHWAITE, *Chairman.*
R. CRAWLEY, *Director.*
W. TREGO, *Director.*
F. A. CURTIS, *Actuary and Secretary.*

We have verified, at the Bank of England, the inscription of the Government funds in the name of THE GRESHAM LIFE ASSURANCE SOCIETY, and have examined the books, documents, and securities representing the property contained in this Balance Sheet, and hereby certify the correctness of the same.

Dated 4th November, 1880.

(Signed) G. H. LADBURY, WILLIAM W. VENN, } *Auditors.*

Colleges and Schools.

BOURNEMOUTH, HANTS, HAVERSTOCK, WESTBOURNE.
SEPTIMUS P. MOORE, B.A., LL.B., B.Sc. (Lond.), of New and University Colleges,
EDUCATES, as private pupils, a few SONS of GENTLEMEN. Equal attention paid to work, health, and comfort.
Bournemouth has been selected for its porous soil, milder winters, and cool summer sea-breezes. Westbourne is the most bracing part of Bournemouth.
Masters attend for German, French, and writing.
The pupils attend the Ministry of the Rev. William Jackson or the Rev. P. F. Eliot, M.A.
Strictly inclusive terms for Pupils under sixteen, £105. Under thirteen, £75.
Separate bedrooms if required.
Half term, November.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.—President, Rev. Josiah Viney; Treasurer, Samuel Morley, Esq., M.P.; Principal, Rev. T. Rudd, B.A. The Committee of the above School, having decided to receive a limited number of LAY PUPILS, are now open to receive applications. The Education consists of the usual branches of English, Latin, French, German, and Mathematics. An Annual Examination is held by a University Examiner, and Prizes awarded. Special attention is paid to the moral character of the boys. The Annual Course consists of Three Terms from January to Easter; Easter to Midsummer; and Midsummer to Christmas, with the usual holidays between.
Applications for admission, or further particulars, to be made to Rev. S. Fisher, Memorial Hall, Farringdon-street, London, E.C.

MERTON COLLEGE, WELLESLEY-ROAD, WEST CROYDON.
Mrs. Dix, having removed to the above spacious premises which have been specially adapted to the requirements of a high-class educational establishment, is prepared to receive a few additional pupils. Preparation for the College of Preceptors and Universities Local Examinations. Careful and individual attention bestowed on juniors. Domestic arrangements unusually good. Fees Sixty Guineas per annum inclusive.

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Lady Principal—Miss E. E. D'ESTERRE-HUGHES, (late Head Mistress of the Wandsworth High School) assisted by an efficient staff of certificated teachers.
The College, which stands in its own grounds of three acres, is replete with every comfort, while the terms are unusually low.
Views, with prospectuses, will be forwarded on application to the Lady Principal; or to the Secretary, Mr. B. Chignell, Romsey.

University School, Hastings.
PRINCIPAL.—MR. JOHN STEWART.
VICE-PRINCIPAL.—MR. E. A. BUTLER, B.A., B.S.C
THE most recent additions to the School list of successful candidates at Public Examinations are—H. E. TURNER, First B.A. at the London University; H. KEDDELL, Prize for General Proficiency at the College of Preceptors; W. C. WILLIAMS, First Division—London University—Matriculation.
Fifty certificates at the Midsummer Examination of the College of Preceptors, of which NINE were FIRST CLASS.
The NEXT TERM for both UPPER and LOWER SCHOOLS will commence on THURSDAY, September 23.
The LOWER SCHOOL is for boys of 7 to 11 years of age. The hours of work are specially planned to suit young boys.

CASTLE HALL SCHOOL, NORTHAMPTON.
Conducted by Mrs. MARTIN and her Daughter.
Assisted by Masters, and Qualified English and Foreign Governesses.
Pupils prepared annually for the Cambridge Local and other Examinations.

TETTENHALL COLLEGE, STAFFORDSHIRE.
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ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medallist in Classics; late Andrew's Scholar and First Prizeman in Higher Senior Mathematics University College, London; Fellow University College, London.
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R. WHITBY, Esq., M.A. in Mathematics, London; Scholar of Christ's College, Cambridge, and 15th Wrangler.
ASSISTED BY A LARGE STAFF OF RESIDENT AND VISITING MASTERS.
There are several scholarships. Situation one of the healthiest in England. Well-equipped gymnasium, Resident Drill-Sergeant, Swimming-bath, Fields for Athletic Sports. Table on most liberal scale—Mr. and Mrs. Young and masters dining with boys. Pupils prepared for the Universities, Professions, and Commerce. From 1870-79, 183 boys passed the Cambridge Local Examination, 66 classed in honours. Of SENIORS, the FIRST and THIRD places in all England were gained with the Hatherton Scholarship, and an Exhibition to St. John's, Cambridge. Of JUNIORS, the FIRST place in England in ALL subjects, FIRST in Drawing, SECOND in English, with many prizes and distinctions, were won. Many matriculated at London in the First Division, and with honours, and former pupils GRADUATED with high Honours at London, Oxford, and Cambridge.
For Fees, &c., apply to the Secretary and Preacher, Rev. Philip P. Rowe, M.A. (London), Tettenhall, *via* Wolverhampton.
THIRD TERM commences TUESDAY, Sept. 21st.

KENILWORTH COLLEGE, Hastings.
Principal.—Miss BONHAM.
Junior school in connection with the college. A training class for governesses. Pupils prepared for the Oxford and Cambridge Local, the College of Preceptors', and Trinity College, London, Examinations. Governess Pupil Required.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.
Head Master—Rev. R. ALLIOTT, M.A., Trinity Col. Cambridge.
From 1876 to 1879 86 boys passed in the Cambridge Local Examinations, 41 of them in honours.

MOIRA HOUSE LADIES' SCHOOL, UPPER ADDISCOMBE, CROYDON.
PRINCIPALS—Mr. and Mrs. INGHAM and the Misses CONNAH.
Ten miles from London, and three from the Crystal Palace.
The Principals devote their whole time to the pupils, and are assisted by
WM. WALKER, Esq., Lecturer upon Drawing at the Victoria University.
A. SONNENSCHEIN, Esq., Joint Author of Sonnenschein and Nesbitt's Arithmetic.
A. DILHOMEE, of the Leipzig Conservatorium, and other resident and visiting teachers.
The number of Boarders is limited to twenty.
Prospectuses, with full information, can be had from the Principals.
There will be vacancies for two after Christmas.

WESTWOOD-PARK HOUSE, FOREST-HILL, S.E. The Rev. H. J. CHANCELLOR receives a limited number of Pupils to board and educate. The course of Instruction includes the subjects required for the Oxford and Cambridge Local Examinations.
The year is divided into three Terms. The Principal is assisted by able Masters in the various subjects of study. The house is healthily situated on the highest part of Forest-hill, and is complete in all its sanitary arrangements. Special attention is given by the Principal to the religious and moral training of the Pupils, as well as to their domestic comfort. Particulars as to fees and references on application.

Independent College, Taunton.
PRINCIPAL.
REV. F. WILKINS AVELING, M.A., B.Sc., assisted by a competent staff of Resident Masters. Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial Life. A JUNIOR SCHOOL PREPARATORY to the COLLEGE, in separate building, under the care of Mrs. MILNE. Terms from 27 to 40 Guineas per annum. For Prospectus apply to the Principal as above; or to the Secretary, Mr. ALBERT GOODMAN, Taunton.

LADIES' COLLEGE, ANGLESEA HOUSE, IPSWICH.
Principal—MISS BUTLER. Established 1858.
Thoroughness, exactness, and system in study on the modern lines, and tested by public Local Examinations, combined with a well-appointed home for young ladies and careful moral influence.
In addition to a plain English education, lessons and lectures by Masters, Professors, and Certificated English and Foreign Governesses can be attended.
A Lower Kindergarten and Preparatory School.
Fees from 30 guineas to 70 guineas and upwards *inclusive*, according to age and requirements, and in advance.
Arrangements for future terms, and prospectus sent on application to the Principal.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON, S.E.
PRINCIPALS—
Mrs. TODD and Rev. J. W. TODD, D.D.
PROFESSORS.

English Literature ...	Prof. MORLEY, Univer. Col.
Botany	Prof. BENTLEY, King's Col
French Language ...	Dr. MANDROU.
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Principal, Miss SYKES, assisted by competent Governesses and Professors.
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Chemical Laboratory and detached Infirmary.
Several boys have recently *matriculated* at the University of London in the First Division.
THIRTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours, two in the Second Class, and three in the Third, with eleven distinctions.
Applications to be sent to the Head Master.
Ministers' sons are received on reduced terms.

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HEAD MASTER—The Rev. W. F. MOULTON, M.A. (Cambridge and London), D.D. (Edinburgh), member of the New Testament Revision Company, Examiner in the University of London, supported by Twelve Assistant Masters, mostly graduates of Cambridge, Oxford, or London.
This School was established in the year 1875, and already numbers more than 100 boys.
The course of study is varied according to the intended profession of the pupil; and in every department of instruction, whether in classical or mathematical preparation for the Universities, or in training for scientific pursuits or for business, it is the aim of the governing body and of the Head Master to make the teaching the best of its kind. The discipline is modelled upon that of the best public schools, and has hitherto been conducted with unusual success.
The buildings, which are new and specially designed, stand in beautiful grounds, 21 acres in extent, in the outskirts of the town of Cambridge.
The situation is remarkably healthy, as experience has shown. Great attention is paid to domestic comfort and to active exercise of all kinds. All the boys are taught drawing and vocal music, and also swimming.
Communications respecting pupils should be addressed to the Head Master, the Rev. Dr. Moulton, The Leys, Cambridge.

NEW YEAR'S WEEK of PRAYER.—Papers containing the Invitation and suggested Subjects for Prayer and Intercession during the week commencing January 2, 1881, may be had on application at this Office. The attention and co-operation of Ministers and others friendly to the object in all lands is earnestly invited.
Evangelical Alliance, 7, Adam-street, Strand, London.

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SUPPLEMENT TO THE NONCONFORMIST & INDEPENDENT

THURSDAY, DECEMBER 2, 1880.

ROBERTSON'S SERMONS.*

The first sermon in this volume is headed, "The Human Race typified by the Man of Sorrows;" the title of the whole volume is therefore got at by mutilating and disguising the title of the first sermon. It really does not matter; any name would serve; but it strikes us that the common habit of ticketing volumes of poems and sermons by the title of the first piece in the book becomes reduced almost to absurdity when the name so derived is certainly ambiguous, and may even convey a new meaning, not at all existing in the original. This is, of course, only a critic's growl, and our readers may, if they please, charge us with finding fault with the title-page because we have nothing to find fault with in the actual contents of the book itself. And this is really very much the state of the case. Any new volume of sermons by Robertson, of Brighton, is sure to contain much valuable thought, clearly expressed and earnestly enforced. Even the most sketchy and imperfect fragments or skeletons of sermons show the same grasp of the subject handled, and the same impressiveness of style, as the more complete sermons possess. Many of the sermons in this volume are only outlines, which would be amplified and completed on delivery; others are fully worked out. Those who have made themselves acquainted with the previous volumes of Robertson's Sermons will be prepared to find in this volume all those qualities which have made Robertson's sermons so justly popular.

Perhaps one of the most striking characteristics of Robertson's preaching is the fidelity with which the preacher sticks to his text from the beginning to the end of his discourse. He never leaves it; he does not use it as a peg on which to hang a disquisition of his own—it is not a mere motto, a complimentary figure-head, to give the preacher an opportunity of making a preliminary salaam to the Bible and then leaving it alone. Neither does he use it as a balloon or as a wing to waft him to Empyrean heights, so far removed from the ground from which he started that the point of departure is forgotten and out of sight. We need not now pronounce any opinion on the question whether this cavalier style of using texts is justifiable or not. Probably that question is generally decided by appealing to the resulting product rather than by any strict theory of the functions and uses of a text. But undoubtedly a preacher who, like Robertson, does not use his text merely as a motto, but earnestly tries to find out and expound all the Divine wisdom which it contains, shows more reverence for the Bible, and more faithfulness to his mission as deriving both its substance and authority from a book which is the record of a Revelation, than the preacher who is Biblical in the first sentence of his sermon and nowhere else. Those who listened to Robertson must have felt, as his readers do, that although Robertson is the speaker, the Bible is the real teacher. The lessons taught are its lessons; the preacher is one who "opens the Scriptures," and does not merely weave a philosophical web out of his own inner consciousness. Not that Robertson fails to illustrate his topic by all kinds of facts and allusions derived from history, science, poetry, biography, and literature. But all these stores gathered by culture and research are laid devoutly on the altar and consecrated to temple service, and receive a holier reflected light than that which natively belongs to them, by the new and supernal relations into which they are brought. We know from the published life of the preacher what a strong attraction the military profession had for him, and in his preaching there is something of the loyalty of a soldier for the colours under which he marches, in the fidelity with which he bears aloft the Bible as his standard, and never loses sight of it or forsakes its guidance,

It is interesting also to see how this loyalty to revelation really leads the Christian student to just and profound views on some of the leading questions which are disputed in the schools of philosophy. Thus in the sermon on "The Christian's Hope and Destiny Hereafter," which is only a brief and incomplete sketch of what must have been a noble and instructive discourse, Robertson gives a view of the infinite factor in human nature which illustrates this important metaphysical thesis quite as effectually as a laboured technical disquisition from a purely philosophical standpoint could do. It is also very significant that the preacher who of all others is most characteristically free from cant and conventionalism, who never follows traditional beliefs in a spirit of servile and unquestioning acquiescence, who is apparently unable to grasp the significance of any doctrine or rite or observance till he sees it in the light of eternal spiritual laws, is bound to fall back upon the most fundamental axioms of Christian orthodoxy, and affirm with unwavering steadfastness the ancient facts of revelation which modern materialistic or transcendental philosophy is perpetually striving to explain away. Christianity was to Robertson no mere outcome of unaided human development—not the crown and blossom of natural culture and civilisation. It was a supernatural graft on the stock of human nature—a genuine intromission of a Divine element into the stream of mortal existence. There is no sophistication in dealing with this fact—it is announced with a sharp, clear insistance which prevents the possibility of misconception. There is no mistaking the meaning, for instance, of such words as these :—

> **Now understand from this the life of Christ. His was the life of God under the limitations of humanity. To that life we return at last. Understand that, and you understand Christianity. Misunderstand that, and you misunderstand Christianity.** (P. 197.)

Another remarkable characteristic of these sermons is the delicate and searching analysis by which the import of a text or the very inmost structure of a truth is exhibited. Robertson's divisions of his sermons are often valuable bits of exegesis in themselves. They are not merely derived from the verbal or logical dissection of the words or propositions, but from a deep insight into the spiritual laws which are present as an open secret to those who can discern them. Sometimes there is a subtlety in these bits of analysis which prevents the reader from at once seeing the mode of their genesis out of the text or theme, and the accuracy of the analysis does not appear on the mere announcement of it, nor until the preacher has developed his discourse and entered into detailed explanation. Very different is this from the ear-tickling divisions which popular preachers are so fond of. We remember hearing a discourse from the text, "Thy word have I hid in my heart, that I might not sin against Thee," and the preacher, after a slight exordium, announced the regulation three divisions. Here we have, he said, First a valuable treasure; Second, a most appropriate place in which to put it; Third, an excellent use to which to apply it. Now, just compare this precious morsel of pulpit clap-trap with a bit of philosophical analysis that occurs, quite incidentally, in the introduction to the second sermon in this volume, the sermon on Degrees in Glory. The preacher is referring to the demand of James and John that they might occupy the posts of honour by the Saviour's side when he came into His glory. This request is referred to as an illustration of errors made at the outset of religious life, which are rather weaknesses to be corrected than faults to be punished, and he proceeds :

> Three such mistakes as these were exhibited by Christ's disciples in the conversation of which I have read a part. The first mistake was a misconception of what religious life is; the second was an entire miscalculation of their own capacities; and the third was a readiness to make a boastful profession of their religion. (P. 21.)

It is needless to quote at any length from this book, which is sure to be in the hands of all those who have found delight and profit in the volumes already published from the same source. And, indeed, the characteristic to which we have referred—that Robertson never leaves his text, and that the whole train of thought is in natural sequence from the starting point—makes it difficult to quote isolated passages, which depend for their full significance on their entire connection with the context. We are sure that the spirit and method which presides over the composition of these sermons is one that cannot be too sedulously cultivated by Christian teachers of the present day, if they would hand on the testimony which they have received from their fathers, and bear effectual witness to the abiding sufficiency of Holy Scripture for the spiritual education of man.

* The Human Race, and other Sermons. By the late Rev. F. W. Robertson. London: C. Kegan Paul and Co., 1880.

MR. TENNYSON'S NEW VOLUME.*

Mr. Tennyson, in some respects, reminds us of one of his own characters in the "Idyls of the King." His great popularity, the eager demand for his productions, leads him, in a measure, to lose power of discrimination as regards the true value of some of his writings. Far be it from us to suggest that he has ever published so much as a stanza that was without some element of worth; but there are, to quote a quaint turn from Bailey's "Festus,"

> "Degrees in that, as everything,
> By God's will;"

and a poet of so high a reputation should, accordingly, be very jealous of compromising it.

The present volume is certainly not equal. There are a series of dramatic exercises in dialect, which are full of power and character. One of these, "The Northern Cobbler," is as good as anything Mr. Tennyson has written of this kind; and, if it were not certain to call forth too ready and too facile comparisons with "The Northern Farmer," it would at once have taken its place as a poem decisively striking a new note. Moreover, as a poem it has this advantage over "The Northern Farmer," that, without compromising the almost grotesque realism both of character and incident, it has a distinct moral atmosphere which, in spite of the *grotesquerie*, tends to give a kind of spiritual colour, a buoyancy and relief—precisely the thing that was wanted in "The Northern Farmer," to relieve somewhat the dogged and almost harsh earthliness of the character and the conception. Then there is "The Village Wife; or, The Entail," a study of the same order; but of a lighter texture—less of the tragic and the grotesque intermixed, though it is, from first to last, pervaded by a kind of subtle humour, the more efficient that the poet, as in "The Northern Farmer," keeps so close to the medium of the character. Of "The Northern Cobbler" we shall give an extract before we close. Then there is a most original love-story in dialect—"The First Quarrel"—with which the volume opens, and this is followed by a study—a little in the style of Mr. Browning—of a mother whose son has been led by bad company into robbing the mail, and partially, at all events, to meet a taunt that he wouldn't do so, and the mother—her mind a little affected by dwelling on the fate of her boy, hanged, and his bones hung on a gibbet on the seashore, where all the sailors in the passing ships could see them as they swung and rattled,—tells the story. She has gathered the bones and buried them, and the poem is a record of her reflections—very striking and powerful from first to last, and with a true pathos also.

"The Ballad of the *Revenge*" and "The Defence of Lucknow" most readers will remember as having appeared in the *Nineteenth Century*. They are marked by not a little of the fire and dash necessary to this kind of composition, though in both, perhaps, there is too much evidence of elaboration for complete success. For nowhere more than in such ballads must art hide itself to gain its final victory in seeming natural. The metre chosen was hardly, perhaps, the happiest in either case. "The Sisters," again, is an "idyl" after the earlier manner—a story of love, full of the sweet pains and pathetic regrets which Tennyson can so well interpret; and the two sisters, Edith and Evelyn, seem to shadow forth to us, let us hope in reverse, the fate of the sisters before them, who bore the same names, and whose histories are so universally told. Mr. Tennyson's idyllic blank verse is as good and graceful and flowing as ever, as this will show :—

> Your good uncle, whom
> You count the father of your fortune, longs
> For this alliance; let me ask you, then,
> Which voice most takes you? for I do not doubt,
> Being a watchful parent, you are taken
> With one or other, though sometimes I fear
> You may be flickering, fluttering in a doubt
> Between the two, which must not be, which might
> Be death to one; they are both beautiful;
> Evelyn is gayer, wittier, prettier, says
> The common voice, if one may trust it: she?
> No, but the paler and the graver Edith.
> Woo her and gain her, then; no wavering, boy!
> The graver is perhaps the one for you,
> Who jest and laugh so easily and so well,
> For love will go by contrast as by likes.
> No sisters ever prized each other more.
> Not so: their mother and her sister loved
> More passionately still.
> But that my best
> And oldest friend, your uncle, wishes it,
> And that I know you worthy every way
> To be my son, I might, perchance be loth
> To part them, or part from them; and yet one
> Should marry, or all the broad lands in your view
> From this bay window—which our house has held
> Three hundred years—will pass collaterally.
> My father with a child on either knee,
> A hand upon the head of either child,
> Smoothing their locks, as golden as his own
> Were silver, "Get them wedded," would he say.
> And once my prattling Edith asked him "Why?"
> "Ay, why?" said he, "for why I should go lame
> Then told them of his wars and of his wound.
> For see—this wine—the grape from whence it flowed
> Was blackening on the slopes of Portugal,
> When that brave soldier, down the terrible ridge,
> Plunged in the last fierce charge at Waterloo,

* Ballads and other Poems. By Alfred Tennyson. C. Kegan Paul and Co.

And caught the laming bullet. He left me this,
Which yet retains a memory of its youth,
As I of mine, and my first passion. Come,
Here's to your happy union with my child!
You must not change your name; no
fault of mine!
You say that you can do it as willingly
As birds make ready for their bridal-time
By change of feather; for all that, my boy,
Some birds are sick and sullen when they moult.
An old and worthy name! but mine, that stirred
Among our civil wars and earlier, too,
Among the Roses the more venerable.
I care not for a name—no fault of mine!

"In the Children's Hospital" is very striking and very touching, though the incident on which it is based is not original with the poet. It was a real incident—a child in hospital, who proposed that our Saviour should be able to identify her as the utterer of a certain prayer by a flower laid on the bed. Mr. Tennyson's Emmie makes her identifying mark, the long lean little arms on the counterpane; and the Poet Laureate has certainly told the story with all delicacy and pathos. Here are the closing lines; the poem is put into the mouth of the Hospital nurse:—

I had sat three nights by the child—I could not watch her
for four—
My brain had begun to reel—I felt I could do it no more.
That was my sleeping-night, but I thought that it never
would pass.
There was a thunder-clap once, and a clatter of hail on the
glass,
And there was a phantom cry that I heard as I tossed about,
The motherless bleat of a lamb in the storm and darkness
without;
My sleep was broken besides with dreams of the dreadful
knife
And fears for our delicate Emmie, who scarce could escape
with her life;
Then in the grey of the morning it seemed she stood by
me and smiled,
And the doctor came at his hour and we went to see the
child!
He had brought his ghastly tools: we believed her asleep
again—
Her dear, long, lean, little arms lying out on the counter-
pane;
Say that his day is done! Ah, why should we care what
they say?
The Lord of the children had heard her, and Emmie had
past away.

"Sir John Oldcastle," "Columbus," and "The Voyage of Maeldune," are all more or less characteristic of Mr. Tennyson; but bear no mark of exceptional greatness; they are simply such as we should expect from him. The following from "Columbus" is, however, very thrilling, and we believe well expresses the feelings of Columbus at a very critical time:—

More than once in days
Of doubt and cloud and storm, when drowning hope
Sank all but out of sight, I heard his voice,
"Be not cast down. I lead thee by the hand,
Fear not." And I shall hear his voice again—
I know that he has led me all my life,
I am not yet too old to work his will—
His voice again.
Still for all that, my lord,
I lying here bedridden and alone,
Cast off, put by, scouted by court and king—
The first discoverer starves—his followers, all
Flower into fortune—our world's way—and I,
Without a roof that I can call mine own,
With scarce a coin to buy a meal withal,
And seeing what a door for scoundrel scum
I opened to the West thro' which the lust,
Villany, violence, avarice, of your Spain
Pour'd in on all those happy, naked isles—
Their kindly native princes slain or slaved,
Their wives and children Spanish concubines,
Their innocent hospitalities quenched in blood,
Some dead of hunger, some beneath the scourge,
Some over-laboured, some by their own hands,—
Yea, the dear mothers, crazing Nature, kill
Their babies at the breast for hate of Spain.
Ah, God, the harmless people whom we found
In Hispaniola's island paradise!
Who took us for the very gods from Heaven,
And we have sent them very fiends from hell;
And I myself, myself not blameless, I
Could sometimes wish I had never led the way.
Only the ghost of our great Catholic Queen
Smiles on me, saying, "Be thou comforted!
This creedless people will be brought to Christ
And own the holy governance of Rome."
But who could dream that we who bore the Cross
Thither, were excommunicated there,
For curbing crimes that scandalised the Cross,
By him the Catalonian Minorite,
Rome's Vicar in our Indies? who believe
These hard memorials of our truth to Spain
Clung closer to us for a longer term
Than any friend of ours at court? and yet
Pardon—too harsh, unjust, I am rack'd with pains.

Certainly a severe indictment, yet a true one—only indicating faithfully the awful outrages committed by those who followed Columbus in the mad gold-chase, compared with whom he was himself innocent, though not innocent in himself. Mr. Tennyson's knowledge in this matter seems as exact as his power to set it dramatically.

Now we come to speak of the little poems, which, to our mind, had better not have been reprinted. First, there is that dedicatory address to the Princess Alice, prefixed to "The Defence of Lucknow," which we cannot regard as worthy of the Laureate, being loose in conception, vague, and showing little facility of phrase or command of rhythm. Next, a couple of metaphysical and ambitious philosophisings, which seem to us hardly to express anything. "De Profundis" comes first, which is the less attractive from the occasions it aims at commemorating. Then "The Human Cry," which is really not altogether intelligible, and shows no mastery of poetic form whatever; and, thirdly, the "Sonnet to Victor Hugo," which is a failure—not only because it strives to sustain a purely domestic incident—a visit of the poet's son to the great French dramatist and novelist. All these we should have deemed better omitted. We shall close, as we promised, by presenting to our readers the concluding part of "The Northern Cobbler," not forgetting to add, however, that to appreciate it fully it must be read as a whole, and, further, that the cobbler, in drink, had beaten his wife and lamed his child, and when sober, seeing what he had done to the child, seriously told his wife that he had resolved to abstain. His wife taunted him that he had not the moral strength to do what he said. He goes to the inn, buys a bottle of gin, and to show his power keeps it before his eyes day by day, evidencing his capacity of self-control by leaving it untouched. He triumphs; the bottle remains as his memento and trophy; and thus he recites to a friend the victory that he had won:—

An' theer 'e stands an' theer 'e shall stan' to my dying daäy;
I 'a gotten to loov 'im ageän in anoother kind of a waäy,
Proud on 'im, like, my lad, an' I keeäps' im cleän an' bright,
Loövs 'im, an' roobs 'im, an' doosts 'im an' puts 'im back i' the light.

Wouldn't a pint a' sarved as well as a quart? Naw doubt;
But I liked a bigger feller to fight wi' an' fowt it out.
Fine an' meller 'e mun be by this, if I cared to taäste,
But I moänt, my lad, an' I weänt, fur I'd feäl mysen cleän disgraäced.

An' once I said to the missis, "My lass, when I cooms to die
Smash the bottle to smithers, the Divil's in 'im," said I.
But arter I chaänged my mind, an' if Sally be left aloän,
I'll hev 'im a-buried wi' mma an' taäke him afoor the Throän.

Coom thou 'eer—yon laädy a-steppin' along the streeät;
Doesn't tha knaw 'er—sa pratty, an' feät, an' neät, an' sweeät?
Look at the cloäths on 'er back thebbe ammost spick-span-new,
An' Tommy's faäce is as fresh as a codlin 'ats weshed i' the dew.

'Eres our Sally an' Tommy, an' we be a-goin' to dine,
Baäcon an' taätes, an' a besling's-puddin',* an' Adam's wine;
But if tha wants ony grog tha Mun goä fur it doon to the Hinn,
Fur I weänt shed a drop on 'is blood, noä, not fur Sally's oän kin.

* A pudding made with the first milk of the cow after calving.

GERMAN LIFE AND LITERATURE.*

DR. JAPP tells us that it was his original intention to have confined himself to the five typical literary men of Germany—to Lessing, Herder, Goethe, Tieck, and Heine. But the more he read and studied, the more strongly he felt that their lives would have yielded but a partial account of the currents and influences of German thought. He therefore enlarged his plan, and has given, as earnest and promise of the whole, this portion of his performance. We hope he will speedily and amply complete his work. He might then re-edit this volume, adding a few pages of indexes, a table of chronological sequences, and by reducing its somewhat excessive bulk, give us two symmetrical volumes, which would then be the most complete history in our language of German literature from the middle of the eighteenth century. It is from that epoch that the literature, as well as the political life of modern Germany, dates. Lessing created criticism, and re-moulded art in its various forms, while Frederick was laying the foundations of the Prussia of to-day. But as there was a Prussia before Frederick, so there was a literature before Lessing; and Dr. Japp has done wisely to treat of that in an introductory chapter. We quote the oponing paragraph, which will serve as an example of excellence in style, as well as indicate the course which German literature had followed before the eighteenth century:—

There are Eastern rivers which are said to lose themselves in sand, and after a time to reappear, gathering beauty around their borders, but causing some difficulty to geographers on the question of true sources. Something similar may be said of German literature. It would be too much to assert that those early preludes, those middle-age warblings, with their quaint glimpses of Rhine and Harzwald, which still mixed themselves, in faint but pleasing reminiscence, with the preachings of the friars and the strife of the Reformation wholly ceased to have their influence when the Reformation had done its work, but it is an undoubted fact that the later results of the Reformation did something to cut off the early literature of Germany from modern German literature, and to leave between the two an arid reach of sandy waste, unwatered by the gracious stream of a truly national sentiment.

The opening of the second quarter of the eighteenth century is one of the most interesting, as it was one of the most important epochs in the social history of modern Europe. In this country was quickened in Oxford that revival of religion which grew under the influence of the Wesleys and Whitfield into the powerful and philanthropic Evangelical school. In France, on the contrary, infidelity was triumphant, and the movement had already commenced which ended in the overthrow of the State and Church at the close of the century. In Germany the social life was licentious and gross; the political condition was almost as bad; and, intellectually, the country was barren. At this time, however, there arose a series of men who were destined to contribute to the regeneration and consolidation of the nation. Of these the most distinguished in letters were the three whose biographies stand first in this volume—Lessing, Winckelmann, and Moses Mendelssohn. The first and last were born in the same year, 1729—Lessing on January 29th, Mendelssohn on September 6th. Winckelmann was older than his contemporaries by twelve years. Of these three eminent men the best known in this country is Lessing, and especially in recent years, owing to the publication of a few of his works as class-books for the higher schools, and also by two excellent biographies which have been widely circulated. Mr. Sime's *Life of Lessing* is an altogether admirable production, both as to style and arrangement. It is, therefore, high praise to say that Dr. Japp's essay compares very favourably with it; in a few particulars it seems to be surpassed by superior accuracy. On one point we cannot but think that the view here given of Lessing is more correct than that generally received. Lessing has been called "a grim rationalist," because of the *Fragments* on religion which he published, and for his controversial letters on the criticisms to which they were subjected. Dr. Japp has shown conclusively that Lessing was not a mere rude denier of inspiration and revelation, but a profound believer in certain fundamental truths. He was the enemy of free-thinkers as much as he was of the dogmatists. "His mind was as if specially constituted to deal with the Deism or the scepticism which was then in fashion, and on *à priori* grounds one would have expected him to have wholly fallen in with it. The fact remains that he did not, but sought out what in it was susceptible of supplementing and correcting the orthodoxy of his time, which, after all, he found was strong in certain of its dogmas, as representing facts of life and nature, and stronger than deism in some of its logical positions." Those who wish to know Lessing as a theologian, and who cannot read the language in which he wrote, will find a sufficiently full account of his opinions in this volume, and expressed for the most part in his own words.

Mendelssohn was the intimate friend and best counsellor of Lessing; he was on other accounts one of the most distinguished men of his time. His early history is full of romantic interest, and his achievements as a scholar and literary man are remarkable even in Germany. He was born of poor parents, a Jew, and on that account despised. Early in life crippled through curvature of the spine, he, nevertheless, rose to eminence as a merchant, as a scholar, and as a benefactor to his Hebrew race. In his fourteenth year he walked nearly thirty miles, from Dessau to Berlin, in order to become one of the pupils of David Fränkel, who was the chief rabbi in that city. For him there was but one gate by which he could enter, for over the others were inscribed the words, "No stranger Jew admitted here." There is a certain appositeness in much contained in this essay to the prejudices against Jews once again excited in the German mind. The sufferings of this unhappy people were very great a hundred and fifty years ago; a large part of the public life of Mendelssohn was spent in trying to relieve and protect them. Dr. Japp says, "In spite of the most liberal ideas that had begun to prevail, the actual condition of the Jews in many of the European States was still most deplorable. In Posen in 1736 two worthy Rabbis had actually been martyred, giving up the ghost under the fury of the mob. So late as 1772 edicts were issued in Saxony, breathing all the intolerance of the Middle Ages; and in the autumn of 1777 a law was enacted, which ordered the expulsion of many hundreds of poor Jews from Dresden." It is not difficult to understand the affection which Mendelssohn cherished for Lessing, when we remember *Nathan the Wise*, and the spirit of tolerant charity breathing through all Lessing's writings. The two young men—they were scarcely more than boys when first introduced—formed an ardent friendship and became co-workers in certain literary schemes. Lessing said of Mendelssohn: "His honesty and his philosophic spirit make me regard him as a second Spinoza." After Lessing's death Mendelssohn wrote, "He was the only man to whom for more than thirty years I remained so related that we had no impulse of feeling but was mutually shared. Through all that long period our hearts were undivided; he was always my friend and good-doer." It is impossible for us to do more than

* German Life and Literature. In a Series of Biographical Studies. By Alexander A. Japp, LL.D. London: Marshall, Japp, and Co.

glance at the pages of this large volume, if we are to give, as we wish to do, a general idea of its contents. But it is with regret that we leave unquoted many passages of beauty bearing upon religion, as apprehended by these eminent men.

Of the next generation, Dr. Japp has chosen two typical men, Herder and Goethe. Of the two essays we prefer that on Herder. The writer is so evidently in sympathy with the man and his work, that he could not but treat both with interest and affection. The life was not a very eventful one, but the work was of the kind that had the most far-reaching consequences. He anticipated much that has since been verified; he helped to lay down the foundations of the science of comparative grammar; he "it was who first taught the world to understand the Oriental way of thinking, who first showed it what Oriental poetry was, and opposed the primitive simplicity of the Bible to the dogmatic interpretation of theologians." The quotation is from Dr. Hillebrand, and marks the quality which has made Herder best known to and most valued by the English Biblical student. Dr. Japp has seized the character of the man; and his view of him seems to us eminently true. Herder was, as he says, mystic and rationalist at once, a combination so difficult for some to conceive of as possible. To quote his own words—

Two men contended in Herder. The keen intuitionalist piercing directly into the recesses of history and the secret domain of causes, thrusting aside all the impeding formalities which scientific refinement or scholasticism may have built up; and the exact thinker who would reduce all his experiences to satisfactory formulæ.

The essay on Goethe, by far the largest of the series, is less interesting than those already noticed. It lacks permanence. It quotes from periodical literature—even a long passage from a "London weekly;" repeats and refutes anonymous statements from obscure sources, which, in all probability, the reader would never have seen but for their presence in these pages. It is a review of what others have written about Goethe, not an account of Goethe and his writings, as in the case of Lessing and the others. It is also too polemical, having for its aim to destroy the Goethe of G. H. Lewes, of Mr. Carlyle, and of all Germans. Dr. Japp dwells needlessly on Goethe's relation to women, a subject which might have been dismissed briefly and with swift condemnation. We are willing to accept Dr. Japp's final verdict on the man:

Great as he is, Goethe is thus one of the men who suffer from closer acquaintance. He is egotistic, self-conscious, vain, and affected; one might also say he is self-indulgent, prurient, and selfishly vicious. His great apparent calm and self-restraint only tend, in this aspect, to make him the more repellent.

Happily the man as such will perish, as surely as the social conditions of his time which made such a character possible have perished; but his work will endure. And much of it will remain "a possession for ever." The reader of this volume will, we doubt not, share our disappointment when on turning the page we found, not Schiller, but Ludwig Tieck. The story of "German Life and Literature" will always remain incomplete unless Schiller and his works are included. Following Tieck, and concluding the series, is Novalis. Dr. Japp tells his readers that if his plan should ever "be carried down to the death of Keine, a sketch of Arndt would fall to be inserted, as a sustained biographical illustration of the last chapter in the book." The reference is to an article on "German Philosophy and Political Life"; there is also another on the "Romantic Element in German Literature." Before concluding our notice of this able and interesting work we must thank the author for sending us back to Mr. Carlyle's review of the works of Novalis. It is some years since we had read it, and we laid it down with a fuller conviction of its truth, not so much in its estimate of Novalis, as in its interpretation of the class of minds of which Novalis is the type. Dr. Japp has told the short sad story of Novalis's life with tenderness, and he has admirably expounded his philosophy. Better still, he has collected a few sentences "which have not hitherto been presented in English dress," as specimens of the thought and style of their author. Here is one: "Many people cling to Nature because, like spoilt children, they are afraid of their father, and run to their mother for refuge." This book is not one that can be borrowed from a circulating library and read profitably through in a few days. It is one to which the student of letters will often recur. We cordially commend it to our readers.

MEMOIR OF DR. CANDLISH.*

THE story of the Scottish Disruption of 1843 has been often told. The men who figured prominently in it have passed away, and with the record of their lives the chief episodes have been furbished up afresh. After Hugh Miller's brilliant description of the departure from the Old Assembly Hall and the ever-memorable march to Canonmills, he would be a bold man who should try to excel in that style; but Dr. Hanna, Dr. James Hamilton, the gentle, Dr. Guthrie and Dr. Guthrie's sons, Mr. Taylor Innes, Mr. Norman Walker, and many others, have essayed the task on the one side; while Dr. Charteris, and Dr. Story, and Dr. Donald Macleod, in the memoir of his brother, Dr. Norman Macleod, have effectively painted it from the side of Establishment sympathies. Every fact is now known, we may say; there is no new incident to add, and the later biographer, who for the sake of completeness *must* re-tell the story, may be regarded as in some sense unfortunate that his turn has come so late. The life of Dr. Candlish, who was distinctly the chief dialectic and forensic mind in this ecclesiastical crisis in Scotland, and who did so vast a service in reducing complicated questions, in a style that ordinary minds could understand, to the simplicity of first principles, is, however, far from being dependent for its interest on this somewhat outworn element, though that element inevitably occupies so large a space in the memoir. Dr. Wilson has done well to treat all that bears on the Disruption quietly and with reserve, though, of course, he is full of sympathy for his subject in that relation, and his very quietness and reserve make his chapters on the Disruption period all the more effective, seeing that sometimes eloquent recital in dealing with it has taken the place of true appreciation of situations and of characters. He never forgets to aim at illustrating the character of the man; and, as Dr. Candlish's character was one in which many elements met and sometimes conflicted, this was really a far more difficult task than if he had chosen to exhibit him yet more persistently as the Disruption leader. He has wisely tried to let Dr. Candlish tell his own story; and, if now and then it should be felt that the memoir lacks artistic relief and picturesque fervour, it partly atones for this by truthfulness, and the genuine historical spirit. Dr. Wilson shows himself surprisingly little of the partisan. He goes over very slippery ground with steady feet, carrying our interest with him, though he never rouses us to high enthusiasm.

The first thing we feel about the life is that Dr. Candlish was a very different man from what he was certain to appear to the crowd, who judged him merely as a great debater, or by his public appearances, and this impression is so largely due to the very slight insight here given us into his more private life and intimate relationships, that we do much regret Dr. Wilson did not more efficiently deal with these phases of the subject. Macaulay demonstrated that the interest of history was not exhausted by records of battles, of court intrigues, of changes of Administration, and the political finesse and trickery by which these are too much accompanied; and so biography cannot be said to be exhausted by the public and exterior life of the subject. For he also felt and thought and joyed and grieved in a place apart—was in contact with an inside world from which he constantly drew strength and encouragement, else he was often disappointed, perplexed, and defeated, even while he seemed to be on the winning side. The secret of biography is to show—in such a manner as no actual observation of the man day-by-day could have shown—how the one element modified and coloured the other, creating a unity of character. While then we could have welcomed a little more light from the private life in this case, we are glad that Dr. Wilson by his treatment has made us feel so keenly that Dr. Candlish was something else than the eloquent preacher and the ecclesiastical leader. For ourselves we see in Dr. Candlish an admirable example of those traits in the Scottish character which go so directly to foster self-help, and likewise an illustration of the *ingenium perfervidum*, associated with the utmost clearness and comprehensiveness, which has done so much to secure the success of Scotchmen in many spheres throughout the wide world.

Robert Candlish did not enter life with all the influence of patronage and power at his back. He had to work or to fight for every inch of his ground, and this in presence of physical weakness in youth, though as he grew up he gained strength. He was the son of a teacher of medicine in Edinburgh—an early friend of the poet Burns, by the way—who never quite gained the position to which his talents entitled him, and he died quite suddenly in 1806, when his son Robert was only five weeks old, leaving a family of two sons and two daughters, with no provision for their future. His widow (who had been referred to by Burns as one of the "Six Mauchline Belles") now showed the utmost tact and management. She removed to Glasgow, and by hard work and the practice of the most rigid economy, managed to rear and to educate her children well—the one assiduously aiding the other as they grew up. The following passage has some glimpses that are worth giving:—

Mrs. Candlish had a very high estimate of her elder son, James, and he must, indeed, from all accounts, have been a young man of remarkable attainments and of rare promise. She remarked to me more than once, "Robert was naething thocht o' so lang as James lived." This was natural enough, considering that James was some years his brother's senior, and had already achieved considerable success in his profession as a medical man. An anecdote concerning him is very creditable to his kindness of heart and brotherly affection. For many years after her husband's death Mrs. Candlish had a hard struggle with the "res augusta domi" in Glasgow, and was in the habit, from motives of needful economy, of making her son's clothes with her own hands, even during the years of his college course. When the time came for Robert to enter on the same course, James went to his mother and insisted that Robert should have his clothes made by a regular tailor, and so be spared the ridicule and discomfort which he himself had undergone. James Candlish, according to another witness who knew him well, was not only a man of great ability, but very gentlemanly in his appearance and manners. He was a taller man than his brother, and, like him, had a large, well-formed head and broad chest.

Robert Smith Candlish was never sent to school. This may have been due to the straitened circumstances already referred to; or it may have been because in his early boyhood he was not very robust, and the numerous deaths among her children would make his mother very careful that her Benjamin should not be exposed to the risks and vicissitudes of public school life. As afterwards appeared, he had very competent instructors in his mother and elder sister and brother, and, doubtless, they had in him a very apt pupil, as eager to acquire knowledge as they were to impart it. There are few surviving reminiscences of his boyhood, save that at first he was "somewhat delicate and rather timid," but soon acquiring strength and courage, he engaged with hearty enjoyment in the games and amusements of his companions. Those who knew him well in his mature years will understand with what zest and spirit he would participate in such pleasures; for till late in life, like many other distinguished men, he retained the ardour and elasticity of boyhood, and could join with entire sympathy in youthful amusements.

As a student, Dr. Candlish was most successful. For a time during the latter portion of his course he was at Eton as a tutor to a young Scotchman; "the only tutor," he says, "who had not studied at one of the English Universities." Having in 1828 secured licence as a preacher from the Presbytery of Glasgow, he served in one or two congregations as assistant, thus proving his love of preaching and pastoral work, as he had already had offers of assistant-professorships. In 1834 he became assistant to Mr. Martin in St. George's, Edinburgh, which is rightly reckoned the Cathedral Church of Scotland, and events unexpectedly turned out so that he became by-and-by minister of this most important charge. He was pre-eminently the right man in the right place, and his wide and varied interests and the labour he managed to get through were the surprise of all. The work of Church extension particularly occupied his mind and sympathies, and already he was looked to by many as one of the ablest men in the Church. But the interests of his own parish did not suffer. He seemed to be everywhere, and his influence was infectious. "His plans and operations for the benefit of the parish," writes Dr. Wilson, "were about as complete as anything well could be, and were carried into effect with all the energy and diligence of which the young minister was capable." He was also a member of the Education Committee of the Church, and worked hard in connection with it. It is noticeable that his very first speech in the Assembly—a speech which at once made him distinguished—was directed against the Moderate attempt to gloss over the intrusion in the now famous Auchterarder case, of which Dr. Wilson once more presents a *résumé*. In that speech we have eloquent passages, but the accent of sincerity is felt throughout. We must give the concluding words, the foretaste of so much that was to come:—

Will you have us submit without a struggle and without an effort to a system of patronage, the most arbitrary and unrestricted—to a system of patronage which, but for the milder temper of the days in which we live, might bring back those melancholy times when not ministers in their robes, but bands of armed men introduced the pastor to his people? Will *you* submit, or will you have *us* to submit, to that iron yoke which your fathers were unable to bear—or will you give us your sympathies and your prayers while we stand up for the rightful power of the Church of Christ, and assert at once and together *our* prerogative as the rulers, and *your* liberties as the people; while we go respectfully, but manfully to the other party in the contract by which we are established, to the State—to the authorities of the nation—testifying to them what is their duty, and soliciting them to the performance of it? I have no doubt whatever, that when the question is thus put, it will be fully and cordially and unanimously answered throughout all our parishes. But if the trumpet give an uncertain sound—if we merely assert the rights of the rulers in the Church, while we sacrifice or hold in abeyance the people's liberties, it will be no wonder if we have not—we shall not deserve to have—with us the heart or the prayers of one single man who is worthy of the name of Scotsman. I rejoice, then, Moderator, amid all our difficulties, in the prominency which must now be given to this great element in our question, the standing which the Christian people have in the settlement of their pastors. We shall rally our countrymen once more, now that the old banner is again broadly displayed—the banner on which we find clearly and fully inscribed—Cæsar's CROWN, indeed—but along with it, and not clearly or less fully—CHRIST'S CROWN,

* Memorials of Robert Smith Candlish, D.D., Minister of St. Paul's Free Church, Dundee, with concluding chapter by Robert Rainy, D.D., Principal and Professor of Church History, New College. By William Wilson. Edinburgh: Adam and Charles Black.

and underneath Christ's crown, and shielded by it—the purchased liberties of His redeemed people.

This is the key-note to which (it does not seem too much to say) Dr. Candlish's life and effort were hereafter set. From that time the groundswell of Disruption controversy is heard underneath all the movement and activity of these years.

Before long the rev. Doctor was appointed to the chair of Biblical criticism in the University of Edinburgh, a position for which he was singularly well fitted; but as time ran on the interest of his life gathered more and more round the questions of non-intrusion of ministers, till finally the crisis was reached in 1843, when, with so many others, he left the Church of his fathers at the cost of many sacrifices. Thereafter he is one of the Fathers of the Free Church, and to him this Church owed an inexpressible debt for his clear and vigorous intellect, his power of stripping away all the cobwebs of sophistry and subtlety which legal minds had spun round the questions involved in the position of the Church of Scotland, and for his unflinching bravery and ardour in her cause. He became a professor in the New College, and finally its principal, and when, after a long period of service, he passed away in 1873, it was felt that, after Chalmers, the greatest of the Free Church leaders had departed.

We should not omit to add that the photographic portrait in front of the volume is one of the most faithful and characteristic likenesses that we have ever seen.

MARY QUEEN OF SCOTS.*

MR. LEADER must have had a brave spirit when he determined to add another volume to the library of works—explanatory, eulogistic, and defamatory—dealing with Mary Queen of Scots. Yet he has justified the sagacity and courage which led him to undertake the formidable task the completion of which now lies before us. With regard to the term over which the work extends, it may be said that Mr. Leader has presented us with a great mass of materials, some of which are now given for the first time, and that he exhibits, throughout, the highest capacities of an historical critic. These are, an unwearied capability of investigation, unimpeachable accuracy, and a judgment rarely, if ever, mistaken as to what to give, and, above all, what to reject. It is the latter, of which the reader knows nothing, which costs the historical writer—if he conscientiously aims at something more than a sketch—most of his trouble. At the same time, Mr. Leader must not be surprised if he should be told that, after all, his work leaves an impression of disappointment It may have been within his intention, from the commencement, to end his story just where it was getting to be most interesting, but the intention was a mistaken one. There is a great deal of monotony and repetition in the Sheffield period of Mary's imprisonment, but after she was taken from that neighbourhood, the tale is full of unusual excitement, culminating as it does in the last conspiracy and its fatal termination. Mr. Leader is like a novelist who leaves off at the end of the second volume. Never mind that the tale has been told before—so has this, to a great extent; but every author can tell it again in his own way, and it is certain that, notwithstanding how repeatedly this field has been gleaned, Mr. Leader would have found much that had been overlooked or had been undervalued by his predecessors, and given it with added fulness, and therefore added worth.

Mr. Leader commences his narrative with Queen Mary's flight from Scotland after her escape from Lochleven Castle, and her arrival in England May 16, 1568, the most unfortunate day in her history, far more so—to her, than could have been that of her death. She had virulent enemies in her own country, but even after her compulsory abdication it may be supposed that if she had remained quietly at Lochleven she would have been left alone, and by the death of most of her enemies would once more have been restored to the throne. She had, and always had, ardent followers; and if prudence could have ruled both herself and them, there is no inherent improbability in assuming that this would have been the case. As she was younger than Elizabeth, and the next heir to the English throne—indeed, the more rightful heir, according to ordinary law, of the two as between herself and Elizabeth—it is possible that she would have survived her "dear sister" and ascended the English throne. What would have happened then we pretty well know. Roman Catholicism would have been re-established with a vigour that even her namesake, Mary, never exercised. If necessary the troops of Spain, and, if possible, of France, would have been called over to subject the nation to the new spiritual yoke. Her son, James the Sixth and First, would, of course, have succeeded her, but it would have been quite within the limits of probability that by that time he would have become a Roman Catholic himself, notwithstanding George Buchanan's careful teaching. What is absolutely certain is that his mother would have coerced him if she could not have coaxed him. As far as England is concerned, the Reformation was too well planted to have suffered materially from any such changes; but there would have been new persecutions, and, as likely as not, another civil war. All this did not happen, because Elizabeth was a jealous, suspicious, and altogether evil-minded woman, and because Cecil and her other counsellors were not merely English statesmen, but, in addition, utterly slavish time-servers to the Queen.

Mary of Scots dreamed of liberty when she put foot in England. Perhaps she thought Elizabeth had forgotten the assertion of her claim to the English Crown, and her quartering of the arms of England with those of Scotland. She was an acute woman, and she should have known better. She even evidently expected that Elizabeth would invite her to London and treat her as a sister, if not take arms in her defence. Elizabeth knew better—for herself. She made her beautiful rival welcome, and imprisoned her until she could make up her mind to sign her death-warrant, having previously failed, more than once, in getting other people to take the active part in this, to her, most desirable of assassinations.

Mary's destiny was quickly decided to be that of a prisoner. Mr. Leader thinks that previous to the ultimate decision "Elizabeth's deliberate judgment told her that Mary must be a prisoner; her weakness made her hesitate to call her one. She dreaded her escape, yet refrained from giving orders for her secure detention." The answer to this is, if Mr. Leader's conjecture be true, and he repeatedly says something of the same kind—that Elizabeth must have had the extraordinary characteristic of giving way to a womanly weakness towards that person of her own sex whom she most feared and most hated. Now, she could be weak, vain, and disreputable to men, but a weak feeling to any member of her own sex, not one of her admirers or her enemies has ever accused her of before. It was a wise choice which she ultimately made. The fugitive Queen was given into the custody of the Earl of Shrewsbury, descendant of the first John Talbot, a man of eminent name and position, who had no fewer than seven castles or mansions, while his managing wife could boast of two others. The best successes in literary portraiture in this volume are those of the Earl and Countess of Shrewsbury, and the photographs are very fine. In hardly any other instance, indeed, has Mr. Leader allowed himself space, or exercise of imagination enough, to attempt to exhibit the people of the past as they might be brought before us. But Shrewsbury and his wife are portrayed with that careful accuracy that comes after large knowledge and some acute historic instinct. But it is clear to us that Shrewsbury was not a weak man, and that, as Mr. Leader's narrative suggests, although it does not prove, he managed to do some services to his prisoner of which none were aware but themselves, some so valuable, indeed, that they afterwards provoked that infamous accusation of his wife. Shrewsbury was careful; in a small but not a large way cunning; and he was a weak, and, therefore, devoted subject. His wife may be described as one of the cleverest of calculating she-fiends. To Shrewsbury it was given to take charge of the Queen, and first she was taken to Tutbury, a place which Shrewsbury rented from the Crown. The place is well described, and the description is not inviting. The furniture was not good, the accommodation was bad, and, besides, Mary was in bad health. Mr. Leader follows the journey with some local interest, which, indeed, is very transparent throughout his work, and makes one suspect that the reason of his dropping the account of Mary's imprisonment at the time that he does is simply because Mary's imprisonment at Sheffield terminated there, after which he could have no further interest in her. But intensity is more than compensated by width of interest—at least, in this case. From the time that Shrewsbury, to his great misfortune and loss, is made to take the Scottish Queen in hand, and to keep her prisoner, to a very great extent at his own expense, Mr. Leader has compiled, from public documents of one kind and another, a history of the Queen and her surroundings, for sixteen years, such as has very rarely, indeed, been given of any historical person, even of Mary, concerning whose fortune and fate more men have written than of any other person connected with European history.

The history of this imprisonment extends through sixteen years—from 1569 to 1585—from the time when Mary was in all her most attractive and commanding beauty, at the age of twenty four, to when she was forty, old long before her time, with diseases of various kinds threatening her life, with the jet-black hair already turned grey, with almost permanent incapacity for any physical exercise. In that interval Mary had changed from the most beautiful heroine of historical romance to a rheumatic and dropsical middle-aged woman, but with brains sharpened by misfortune and with purposes made more intensive and more reckless by the manner of her imprisonment.

We have all the details of this imprisonment given to us, at almost every place to which Mary was taken, especially the more than fourteen years which she spent at Sheffield. She had a train nominally of thirty persons, but always of more, notwithstanding repeated orders and endeavours to cut it down. We know who all these people were, what liberty they were allowed, and how that liberty came to be restricted. We can see the Queen sitting with Mary Seaton, whom Sir Walter Scott has made so familiar to us, and others, doing her magnificent embroidery, specimens of which remain to this day, and some of which Elizabeth, with her characteristic and grasping niggardliness, had the conscience to accept as a present from the prisoner, while she was thinking of the safest manner—none of the odium falling upon herself—in which the queenly worker could be put out of the way for ever. We see her constantly visited by her noble keeper, watched by spies, as the keeper himself was by the Queen's spies, and guarded night and day at her doors, under her windows, and through her limited walks, by some of the forty soldiers, armed to the teeth, who were kept to guard her. Page after page, letter after letter, does Mr. Leader give us, mostly, but not all, from the priceless contents of the Public Record Office. A great many, printed before, come from French and Spanish sources, for, during nearly the whole of her imprisonment, and notwithstanding all regulations, all spies, and the spies put upon the spies, Mary seems to have been able to get letters sent to anybody and everybody—monarchs, ambassadors, and her own messengers. Elizabeth, and Cecil, and Walsingham were well served in their day, but they were never so well served as the captive Queen, concerning whom the order was given that every letter she wrote or received was to be opened. For the life of them, nobody could devise how these letters—only one or two, now and then, they, by great contrivance, managed to intercept—could go through their course. Yet Mary's letters must have been something marvellous in number, and many of them of State importance. Towards the end of this volume we see how she worked, but she worked about as well after some of her most important and most treasonous letters were intercepted as she did before. She matched her gaoler and her rival Queen and all the English statesmen put together. And yet she was in prison! The secret is to be understood as it is revealed here. She had a devoted following. She was an intense Catholic. Her principal correspondents were the Roman Catholic Bishops of Ross and of Edinburgh and the French Ambassadors. To the latter she often wrote letters to be shown to the Queen complaining of her situation and the way in which she was treated, but she also wrote to them by cypher—of other things. To the Queen herself she wrote with simple publicity, and did not always spare her. You can see in Mr. Leader's book what she said and how said it; how absorbing was her love; how innocent she would be if she were set at liberty; how she was the last person to desire any change; how she never imagined a thought against her Majesty, but was always her "dearest sister;" and on the next page of Mr. Leader's book—you may read the same thing over again almost every year—you find a letter from Mary to the Spanish Ambassador, or to Philip, or from the Spanish Minister, suggesting and detailing the plots for the invasion of England and Scotland, the restoration of Mary, and the assassination of Elizabeth. The same history occurs over and over again; and so we have the angel of love, as she wished Elizabeth to believe her to be, and the fiend who would have stabbed her if she only had the chance. And, perhaps, if Elizabeth had yielded to Mary's repeated requests to be allowed to visit her *that* might have happened. But we have letters sometimes intercepted, and, therefore, leading to the trial and execution of Mary's intended husband, the Duke of Norfolk, and letters not intercepted, which put two, if not three, governments in a ferment. And she who did all this had not only no liberty for sixteen years, but was watched, and had to stretch her invention to the uttermost, to avoid her letters getting into wrong hands.

It is a melancholy tale after all, vivid although it is in interest, especially as presented by Mr. Leader in such detail. There were attempts at treaties, not one of them sincere on either side; there was utter meanness on Elizabeth's side, combined with an intense jealousy and a secret desire, as authoritative documents prove, to get Mary put to death without blame being attached to herself. On the whole, and notwithstanding her unprecedented power of lying, even when found out, of subterfuge, of deceit, we really think that Mary was the more respectable character of the two. Her faults were probably, and as well as can be judged, the faults of circum-

* Mary Queen of Scots in Captivity. By John Daniel Leader, F.S.A. Sheffield: Leader and Sons. London: George Bell and Sons.

stance. Vice was bred in her at the French Court. No woman could have had a more unfortunate history in Scotland, and, after all, if strong she was also weak. The world will never altogether agree as to her guilt in many things, and this because of the natural contradictions of her character. Has it never occurred to any one to ask what might have become of this undoubtedly amiable and once charming woman? Reverse her antecedents—but it cannot be done. It would seem that she was as wicked as wicked could be, and yet she must have had much human love and highest of human character in her, or she could never have attracted such human love toward her. Mr. Leader says that in her death "a most dangerous person was removed from the realm." Probably so; but who principally made her dangerous?

DR. SMILES ON "DUTY."*

"DUTY," the author informs us in his preface, completes the series of works in which Dr. Smiles endeavours by precepts and examples to display and enforce the virtues which are required for good citizenship and success in life. "Self-Help" was the first of the set, then followed "Character," then "Thrift," and now *Duty* crowns and finishes the series. Probably the success and popularity of "Self-Help" stimulated the writer to the production of the succeeding volumes. It is not difficult to see that the prolonged contemplation of such characters as George and Robert Stephenson, Telford, Smeaton, Boulton, and Watt, would inspire a profound admiration for the courage, perseverance, self-reliance, probity, patience, enterprise, and endurance which have been so well illustrated in the career of these and such-like illustrious workers; and Dr. Smiles, after setting forth the details of their careers, finds himself in the possession of a large stock of wise maxims, prudential laws, ethical aphorisms, as well as a general sense of the impressiveness of living personal illustrations of these maxims, laws, and aphorisms. Evidently Dr. Smiles has an omnivorous common-place book, and he has been diligently exploring the literature and history of all times in order to add to his gallery of industrial and ethical portraits. And so he comes across a large company of very interesting and amusing persons, whose career can easily be quoted as illustrating some branch of excellence in human character and action, and by stringing them together with a few connecting links of mild moralising, and gentle exhortation, it is easy to produce a fairly fluent course of lectures or chapters on good behaviour in all its branches. And so we get a volume on Self-Help, another on Character, another on Thrift or Domestic Counsel, and now one on Duty. There is apparently no reason why the series should terminate. The gentle current of mild, persuasive moralising is easily supplied—the flow of anecdote and biographical sketches need never stop. *Duty* is a very commodious and elastic literary apartment which can accommodate any number of instances, positive and negative, and the hanging committee need not be particular as to the exact relevancy of all the circumstances appended, so long as they are interesting in themselves, and, more or less, remotely pertinent. It is not easy to see what illustrations of Duty are supplied by a somewhat detailed history of the Spanish Armada, and perhaps the long history of Mr. Flower would have been more appropriate to an anecdotal discussion of the land laws and colonisation. It is really the chief tableau in the chapter on Humanity to Horses, which is undeniably a very important branch of "Duty," and evidently requires a chapter all to itself. But Mr. Flower's history, and that of his sisters, cousins, and aunts, has very little reference to horses, and it is not very plain what other branch of Duty, except Hippophilosophy, it is intended to illustrate. But we are bound to acknowledge that, as a rule, the illustrations of Duty are fairly relevant, sometimes felicitously so. Moreover, Dr. Smiles narrates his anecdotes in a lively and entertaining way, and any one who is searching for specimens of heroic and successful achievement, cannot do better than pick out his plums, like Master Tucker, from the ethical cakes which Dr. Smiles gives us in this and the companion volumes.

From this rather free account of the structure of the book, our readers may conclude that Dr. Smiles is not a deep philosopher, social, political, economic, or psychological. He is not a master of all the branches of ethics or moral science. He does not profess to be a great teacher of religious truth and duty, although there is a quiet vein of religious earnestness and reverence in all he writes. He is a fluent and entertaining commentator on the ascertained laws and the individual qualities that help to the attainment of success in life. In his analysis of the interior workings of character, both in its individual and social aspect, we are often conscious of some deficiency. Thus, in his Life of Thomas Edmonds, the Scotch naturalist, the character he describes, according to all the known laws of moral cause and effect, ought to have turned out a blackguard and a scapegrace. How and why he actually became an industrious and accomplished naturalist is nowhere explained. There must have been elements in this man's training, discipline, or experience which have escaped his biographer's notice;—some potent power working for good must have neutralised the bad influences which surrounded his childhood, and which would, in the ordinary course of nature, have produced their appropriate effect in turning out a character on the ordinary level of other street Arabs.

In the work before us we are often charmed by the felicity of the illustrations supplied by the author of those qualities which give elevation and dignity to character, and contribute to success in life. But the moralising strikes us usually as dreary and perfunctory, as if the writer was painfully going through these preliminaries, and longing to get to the anecdotes and illustrations. Occasionally, too, we are a little surprised at the rash and crude judgments of character that come up in the course of the moralising meditations. For instance, we are amazed when we hear Newton spoken of as "perhaps the greatest man that ever lived." Most of Dr. Smiles' heroes are men of action and energy, who do great and visible deeds and live in the front of society. But Newton was a recluse, a great mathematician and natural philosopher, who could not achieve any remarkable successes when he ventured outside his own domain—into theology and the study of prophesy for instance. And the greatest types of character are undoubtedly those whose career brings them into contact with men, not, as with Newton, those who live in silent converse with nature and the laws of demonstrative science. Surely the author of "Lear" and "Hamlet," even as a solitary creator, ranks higher than the co-discoverer (with Leibnitz) of fluxions and of the law of gravitation.

In social questions, also, Dr. Smiles is occasionally singularly prejudiced and *borné*. There is no necessity for him to go out of his way to have a fling at women's rights, but if he touched that complicated question at all, we had a right to something better than this testy bit of shallow declamation:—

> After all, the best school of discipline is home. Family life is God's own method of training the young. And homes are very much as women make them. "The hope of France," said the late Bishop of Orleans, "is in her mothers." It is the same with England. But, alas! we are distracted by the outcries of women who protest against their womanhood, and wildly strain to throw off their most lovable characteristics. They want power—political power,—and yet the world is entirely what their home influence has made it. They believe in the potentiality of votes, and desire to be "enfranchised." But do they really believe that the world would be better than it is if they had the privilege of giving a vote once in three or five years to a Parliamentary representative? St. Paul gives the palm to the women who were stayers and workers at home, for he recognised that home is the crystal of society, and that domestic love and duty are the best security for all that is most dear to us on earth. (P. 42.)

This is a matter we need not discuss now, but it strikes us that if the gentle and humanising influence of women had had more influence on politics and parties recently, England would not have been disgraced by the shameful crimes of the Zulu and Afghanistan wars, nor by the outburst of Jingoism and cynical selfishness that culminated when the reconciliation of Herod and Pilate was reproduced in the political embrace between Lords Beaconsfield and Salisbury. But it is not apparent that Dr. Smiles has given much attention to political methods of social improvement. He is more inclined to point to individual effort and the social movements that are the product of individual prowess. Occasionally there appears to us a flavour of pessimism in his view of modern society; he is a *laudator temporis acti*, and brings the special faults of the nineteenth century (its shoddy workmanship and class antagonisms) into disadvantageous contrast with the special virtues of former times—a method of comparison by which any age may be damned and any other age may be canonised.

Perhaps the reason why our own impression of Dr. Smiles' *Duty* is less favourable than we expected, is that we have honestly and patiently read through it. We confess it was an imprudent thing to do, and we are almost inclined to apologise for such a strained application of our sense of duty, as critic and literary scout for our readers. It would be almost as wise to read through a volume of the Percy anecdotes. A volume of this kind is to be dipped into—taken up at odd moments and then laid down again. A too-prolonged perusal of stories, like a too-prolonged diet of tarts, is sure to produce surfeit and indigestion. Those who would do justice to *Duty* must not read it all at once. But any one judiciously taking it up over and over again is sure to find interesting and suggestive illustrations of whatever is noble and heroic in human character and conduct. It is difficult to select amidst so much that is attractive; but we may extract from the chapter on Philanthropy the following graphic sketch of Captain Pillsbury:—

> Captain Pillsbury, governor of Westbury Prison, in Connecticut, was also remarkably successful in his treatment and reclamation of criminals by humane methods. He possessed a moral courage which approached almost to the sublime. Previous to his appointment, the usual harsh mode of treatment was enforced, with the usual hardening and debasing effects upon the prisoners, producing in them 'a deep-rooted and settled malignity." Crime was increasing in enormity, and the prison was every year running the State into deeper debt. Captain Pillsbury completely altered the mode of treatment; he directed his efforts to the reformation of the prisoners by means of kind treatment. He encouraged them in a course of good conduct; he cheered them on in their return to virtue. He at once liberated the worst convicts from the degradation of irons, and told them *he would trust them!* The policy was magical in its effects. The men gave him their confidence; they manifested the greatest respect for his rule; order and regularity prevailed in the prison; and the institution soon began to pay for itself by its own labour.
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> His treatment of one of the prisoners was remarkable. The man was of herculean proportions, a prison-breaker, the terror of the country, and had plunged deeper and deeper into crime for seventeen years. Captain Pillsbury told him when he came that he hoped he would not repeat the attempts at escape which he had made elsewhere. "I will make you as comfortable as I possibly can, and shall be anxious to be your friend; and I hope you will not get me into any difficulty on your account. There is a cell intended for solitary confinement, but we never use it; and I should be very sorry to turn the key upon anybody in it. You may range the place as freely as I do, if you will trust me as I shall trust you." The man was sulky, and for weeks showed only very gradual symptoms of softening under Captain Pillsbury's influence. At length information was given him that the man intended to break out of prison. The Captain called him and taxed him with it; the man preserved a gloomy silence. He was told that it was now necessary that he should be locked up in the solitary cell. The Captain—who was a small, slight man—went before, and the giant followed. When they had reached the narrowest part of the passage, the Governor turned round with his lamp, and looked in the crim'nal's face. "Now," said he, "I ask you whether you have treated me as I deserve? I have done everything I could think of to make you comfortable; I have trusted you, and you have never given me the least confidence in return, and have even planned to get me into difficulty. Is this kind? And yet I cannot bear to lock you up. If I had the least sign that you cared for me ——." The man burst into tears. "Sir," said he, "I have been a very devil these seventeen years, but you treat me like a man." "Come, let us go back," said the Captain. The convict had the free range of the prison as before. From this hour he began to open his heart to the Captain, and cheerfully fulfilled his whole term of imprisonment, confiding to his friend, as they arose, all impulses to violate his trust, and all facilities for doing so which he imagined he saw.
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> Captain Pillsbury is the gentleman who, on being told that a desperate prisoner had sworn to murder him, speedily sent for him to shave him, allowing no one to be present. He eyed the man, pointed to the razor, and desired him to shave him. The prisoner's hand trembled, but he went through it very well. When he had done, the Captain said, "I have been told you meant to murder me, but I thought I might trust you." "God bless you, sir," replied the regenerated man. Such is the power of faith in man. (Pp. 306—8.)

The authority quoted for this remarkable, and apparently romantic, account, is Miss Martineau, and her book of "Western Travel." It is not easy to see how such a kind of rule can be reconciled with ordinary notions of prison discipline. But the story is good, and the moral unexceptional.

MR. SEEBOHM'S "SIBERIA IN EUROPE."*

THE roving Englishman penetrates every part of the world. For scientific purposes the German is almost equal to him, and, therefore, to Germany we owe some of the greatest of modern geographical discoveries. But the German has not much invention; his characteristic is not enterprise, but staying power. He is a wonderful plodder; but even as a plodder he is slow. He will look through his spectacles for half an hour to ascertain all that can be ascertained through spectacles of an insect, while an Englishman, by giving a glance, will have seen all that the German could see in his prolonged investigation. Sometimes, of course, not so; for occasionally as we know from the old logical puzzle, if from no other source, the tortoise beats the hare.

Now, it is strange that no German ever thought of making the trip which Mr. Seebohm, with his friend Mr. Harvie-Brown, has made in Siberia in Europe. Germans are almost naturalised in Russia, and can be found in almost any part of Siberia, European or Asiatic. But, although it has been easy enough, as nearly everything is when it is attempted, the land investigated and described by Mr. Seebohm has never before now been brought before the English reader. Mr. Seebohm, we need scarcely say, visited Siberia for naturalistic purposes, but the chief aim of his journey was such discoveries as could be made in ornithology.

> My friend Harvie-Brown had been collecting information about the river Petchora for some time, and it was finally arranged that we should spend the summer of 1875 there together. We were under the impression that, ornithologically speaking, it was virgin ground, but in this we afterwards

* Duty, with Illustrations of Courage, Patience, and Endurance. By Samuel Smiles, LL.D. London: Murray, 1880.

* Siberia in Europe, &c. By Henry Seebohm, F.L.S., F.Z.S., F.R.G.S. John Murray.

discovered that we were mistaken. So far as we were able to ascertain, no Englishman had travelled from Archangel to the Petchora for 250 years. In that curious old book called "Purchas his Pilgrimes," published in 1625, may be found the narrative of divers merchants and mariners who visited this river between the years 1611 and 1615 for the purpose of establishing a trade there in furs and skins, especially beaver, for which Ust-Zylma on the Petchora was at that time celebrated.

In 1837 Alexander Gustav Schrenck visited the Petchora under the auspices of the Imperial Botanical Gardens at St. Petersburg, and published voluminous information respecting the botany and the ethnology of this district.

In 1842 Castrén was sent out by the Swedish Government and collected much valuable information about the Samoyedes and the other races of North-east Russia. The following year, Paul von Krusenstern and Alexander Graf Keyserling visited the Petchora, and published an important work upon the geology and physical geography of the country, but none of these travellers seem to have written anything upon the subject of birds beyond a mere passing mention of ducks and geese. In St. Petersburgh we learnt that Dr. Pelzam, from the museum at Kazan, visited the Petchora in 1874, but from information we obtained on that river, it would appear that he spent most of his time in dredging and paid little attention to birds. In Archangel we made a more important discovery. We there met the man who had been guide to Heucke and Hoffmansegg some twenty or five-and-twenty years ago. From him we learnt that those naturalists had spent a year or more on the Petchora, had there collected birds and eggs, and had been very successful in finding all that they were in search of. We cannot, however, learn that these gentlemen published anything respecting the birds of the Petchora. They seem to have collected chiefly as a commercial speculation, and to have sent their spoils to a dealer in Dresden, through whom some rare eggs, doubtless from this district, found their way to Mr. Dunn, of Orkney, and were subsequently distributed amongst English collectors. In consequence of the trade jealousy of the dealers, these eggs were sold without authentication, and hence possess no scientific value whatever; therefore, practically, the Petchora may be considered to have been virgin ground to the ornithologist.

Mr. Seebohm and his fellow-traveller found the Russian authorities to be conciliatory, and desirous of giving every help, and the Russian people both kind, well-mannered, and hospitable. Every facility was given to him for the prosecution of his journey, and, throughout, the officials were both helpful and polite. The incidents of the journey, however, are not very extraordinary; and, indeed, our travellers evidently thought less of the inhabitants' manners and customs or of the scenery than they did of birds that they happened to see, and that, unfortunately for the birds, they happened to shoot. The value of their observations in this connection they do not state, but rather leave the reader to infer. They can be assessed, in part, only by such men as Mr. Wallace, with whom, as is shown in that great naturalist's present work on "Island Life," Mr. Seebohm is a first authority. But, although we read most of jackdaws and hooded crows, and sparrows and grosbeaks, and marsh tits and jays, little stints and woodpeckers, snow buntings and Siberian jays, and follow the traveller in his wide observations, with admiration for his acuteness of hearing and of sight, catching almost his own enthusiasm when he shoots a bird upon a branch that had never before been supposed to settle upon a branch, we take the most interest in his observations of human nature. That strange and declining tribe of Samoyedes were visited by Mr. Seebohm, and he also saw something of the "Old Believers." His account of the latter is not particularly winning:—

> Most of the peasants of Ust-Zylma and the villages near are Old Believers, people who retain a very curious form of Christian superstition, closely allied to the Greek Church. Castrén calls them the "Raskolnichen" of Ust-Zylma. They have not a good reputation amongst the Germans, who have to hire labour for the timber trade on the Petchora. They are represented as crafty and faithless, and as few of them are employed as possible. Their chief characteristic appears to be that they make the sign of the cross with the thumb touching the second and third, instead of the fourth and fifth fingers, as is the fashion of the Orthodox Church. They have a curious prejudice against tobacco, and will not smoke it themselves, nor, if they can help it, allow other persons to smoke in their houses. They seem to have Jewish superstitions against pork and hare, neither will they use any plate, glass, or other article from which persons not of their religion have eaten or drunk. If you offer them vodka in your own glass they will refuse it if they be strict Old Believers, but we must do them the justice to say that under circumstances of this kind many we met were superior to their superstitions. But the most extraordinary feature of their religion is that it forbids the use of potatoes as food. They are said not to be very diligent in their attendance at church, nor to be very much under the control of their priests, holding the doctrine that every man should be a priest in his own house, and should conduct Divine worship there. Our host was very exemplary in this respect when he was sober, having an excellent religious library, and we often heard him and his family chanting Slavonic prayers.

This is not altogether so favourable as might have been expected. One associates Old Believers with something a little more primitive. But Samoyedes are of the most primitive of tribes. They were seen in many conditions by the author:—

> The Samoyedes are a Mongolian race of people of nomad habits. They live almost entirely upon reindeer. In summer they live in tents made of birch bark; in winter their tents, or chooms, are made of reindeer skins. They eat the flesh of the reindeer, and drink its blood. Their dress is made of its skins, neatly sewn together with reindeer sinews. The wealth of a Samoyede consists entirely in the number of his reindeer; each knows his own by marks cut upon the animal's ear. . . . . .
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> The Samoyedes are acute and intelligent people, but on the whole they are not so sharp-witted as the Russians. They are good-natured and harmless, except when they are drunk—then they become quarrelsome and dangerous. They are passionately fond of vodka, a mild, and to us by no means palatable spirit, distilled from barley, and they easily become intoxicated. In some places they distil an intoxicating drink from mushrooms. If a drunken Samoyede quarrels, and calls for help, the other Samoyedes will at once help him. Engel's recipe for dealing with a dangerously drunken Samoyede is to supply him with more drink, when he speedily becomes maudlin, and begins to sing. The Samoyede women are generally betrothed very young, about thirteen, and often have children at fourteen. Some Samoyedes have more than one wife, but this is very rare. The race is no doubt slowly dying out, and is, to some extent, becoming mixed.

But the Samoyedes interested our author rather less, as we have said, than the red-poles, bullfinches, and eagles met with afterwards in "the drear Siberian forests." Through these, and into the hitherto unknown land, Mr. Seebohm travelled past winter into the spring, making his observations of all winged animals as the winter broke up and they followed, or came from, the Spring. The results of these observations are classified with many dates of arrivals of migratory birds. Mr. Seebohm has added not a little in this work to our knowledge of living nature, and has done so in a style as lively as it is picturesque.

COX ON THE BOOK OF JOB.*

THIS book is a valuable contribution to Biblical criticism. In the Preface Mr. Cox tell us, with graphic, autobiographic detail, how he came to write it. It has been a gradually growing work of some years, during which his mind has been, if not continually occupied, yet never wholly detached from the work, and ready to avail itself of any suggestions or illuminations that might arise while engaged in other studies. Mr. Cox does not merely take the Authorised Text and discourse on it, he goes back to the original, and produces a new translation, differing frequently in important particulars from the Received Version, and removing many of the obscurities that attach to it. As each section of the book comes under review, he first epitomises its contents, explains its relation to the preceding section of the poem, and shows what new contribution is made to the development of the entire design. Then he gives his own translation of the section, which is followed by a detailed commentary on each verse, and a summary of the section. The whole exposition is given with the clearness of exposition and felicity of style which Mr. Cox's readers know so well. Mr. Cox does not shirk any difficulty. He glides easily over those parts whose meaning is clear, and dwells with earnest industry on any portions which are obscure either in themselves or in their connection with the rest. It is a book to be often referred to, as the mind is attracted by any particular portion of this noble ancient poem. But it is also a book to be read through and through with sustained and increasing interest. It is addressed, not merely to scholars, but to all readers who are interested either as students of the *belles lettres* or as students of theology and of Biblical criticism in one of the most splendid creations of poetical genius of ancient or modern times, and one of the most suggestive and interesting parts of Old Testament literature. To the compilation of such a work Mr. Cox brings no mean qualifications. He does not profess to be a critic of the very highest attainments in oriental scholarship; yet he is by no means an unlearned or inexperienced Biblical critic. He has been engaged in this work now for many years, and his contributions are neither few nor unimportant. He has at least a competent, if not a minute, discursive and scientifically philologic knowledge of the original languages. He is well versed in the scholarship of the subject, though he does not overload his book with references and citations. He knows all that the best writers, English, German, and French, have written on the subject; he has ample knowledge of Biblical criticism in its general scope, and a fine insight into the methods and designs of Scripture. He approaches his author with sympathy, and does not labour to read himself into the book on which he comments, or to hide the original by copious and irrelevant sermonising about it. He spares no pains to find out the meaning of the text and to solve all the riddles of allusion, technicality, grammatical anomaly, or antique and local colouring. He has a wise and wholesome bias in favour of the text as it stands, and is not eager to distinguish himself by new readings, audacious theories, bold emendations, sweeping excisions, or subtle suggestions of possible corruption or innovation. He reads his author with a reverent sympathy, not afraid of criticism, not haunted by autocratic theories of Scripture infallibility, which paralyse criticism while they render impossible that reverence which is derived from intelligence and sympathy. With these qualifications, Mr. Cox's illustrations of Job are well adapted to interpret the poem to all readers—to show its place in ancient religious and poetical literature—its relation to Jewish and other types of Oriental life—its place and value in the general scheme of religious development which runs parallel with the gradual unfolding of a historic revelation.

As a sacred dramatic poem, the Book of Job is, perhaps, the most sublime composition in the whole range of literature. It is singularly universal in its style, and in its choice and treatment of topics. It deals with the perpetually recurring riddle of human life, the afflictions that fall on the good and the prosperity that is so often the lot of bad and worthless men. And it does not attempt to solve these problems by any authoritative statement of the Divine intention in these arrangements. But it certainly suggests one consideration which Mr. Cox does not, we think, make so prominent as it deserves. Job's experience of evil and sorrow is so tremendous that mortal life fails to supply a field of sufficient scope for the full development of all that it means and of the sources from which it springs. Job's friends vainly try to explain his calamity by imputing to him some nameless and unknown crimes, for which he is suffering punishment. Job, with a noble indignation, repudiates this explanation of his sufferings, and holds fast to his integrity; but he cannot find any other clue to the meaning of them. He is driven by them to a more or less clear expectation of a future life, in which his righteousness will be vindicated and his calamities reversed. But does not the prologue of the book suggest that a glance behind the scene of mortal life into the counsels of Heaven may hint that the whole of life, with its chequered and apparently arbitrary allotment of joy and sorrow, is but part of a larger Divine drama, in which all the Immortals are spectators and learners, and that the great experiment of moral and physical evil has other students than those who are its immediate subjects and victims, and is being wrought out into issues and conclusions which belong to Celestial Biology, and not merely to Earthly Science. Thus the Book of Job hints at a solidarity of life in all worlds—a unity that embraces not earth only, but reaches to the Invisible Spheres. Not that it conveys any authoritative or dogmatic teaching on these mystic themes. But it undoubtedly suggests reasons why we should consent to leave a problem unsolved which depends on conditions which are, to a great extent, removed from our sight, but which may be unfolded in the future.

Mr. Cox does not refer to any of the questions that arise relative to the place of the Book of Job in the Canon of Scripture. Obviously, this book belongs in some sense to the category of dramatic and romantic literature, and, valuable and sublime as it is, speaks more from the level of human experience than from that of authentic Divine declaration. Its teaching is not dogmatic; its tone is not authoritative. It is not the utterance of a legislator, or prophet, or priest, bearing a Divine commission and delivering a Divine message. There is no voice coming from out of a cloud, no decree of oracular dignity from the Holy of Holies. It is a human book, although the Divine Being appears as one of the *dramatis personæ*, and its teaching is simply that of ordinary human experience projected on a larger scale and invested with surpassing dignity and wisdom. It is not, therefore, surprising that Mr. Cox finds in poetic literature some of the most striking illustrations of the sentiments and teachings of the Book of Job. The number of parallelisms derived from Shakespeare is, indeed, remarkable. Nearly every page contains some reference, and we can commend Mr. Cox's volume to Shakesperian scholars who are curious to see the greatest of modern poets brought into advantageous comparison with the noblest poem of ancient times. The fact that a poem of this character finds its place in the sacred canon may well be used as an illustration of the consecration thus put on human experience as the channel of teaching no less Divine than that of prophet or seer. The Book of Job is the typical specimen of human insight enshrined in a Divine place, and stamped with Divine approval.

Mr. Cox discusses with great clearness and minuteness the many difficulties that critics have found in the exposition of the Book, and invariably he brings to these discussions a vigorous and independent judgment. We may especially refer to his discrimination of the special individualities of Job's three quasi comforters, Eliphaz, Bildad, and Zophar—his masterly and interesting explanation of the memorable Inscription in which Job's own Apology culminates. Very wisely, we think, Mr. Cox refuses to see in these words (chap. xix., v. 20—27) any special anticipations of Christian belief or modern theology; but he finds in them a vivid anticipation of a future life, and by this he would, we presume, vindicate their place in Handel's Messiah as being a glowing expression of a hope which, dim and obscure in the

* A Commentary on the Book of Job, with a Translation. By Samuel Cox. London: C. Kegan Paul and Co. 1880.

patriarch, becomes ablaze with Divine radiance and warmth in the light of the Christian dispensation. Another discussion, which seems to us very conclusive, as it is remarkably eloquent and interesting, is Mr. Cox's vindication of Elihu's introduction into the poem, notwithstanding the uncompromising snubbing with which he is received by certain Continental critics.

We could wish that the publication of such works as this might bring about some revival of Biblical study and exposition on the part of both the clergy and the laity. Very strange does it appear to us that those who are confronting the various forms of modern scientific unbelief, draw so sparingly upon the Bible itself for their vindication of its place in history and in religious life. We hear plenty of eloquent declamation in praise of the Bible as the fountain-head of all religious knowledge; but the endeavour actually to use it and to bring out of it the teaching that our modern life needs is rarely made. We profess that it stands abreast of all that science and experience can teach, and yet, in many pulpits, it is almost a closed book; it supplies the "lessons" of the day, but not the teaching of the hour, and, except for the drowsy reading of a chapter, it is ignored altogether. Thus our professions of allegiance to it are stultified; we salute it with an empty and meaningless "Lord! Lord!" but do not render it the homage of study or the service of obedience. And, accordingly, its significance is attenuated—the splendour of its supernatural claims stands abashed before the insolent materialism of modern science—and we lapse into a blind acquiescence with the denials of mere Theism while professing to hold fast to revelation. Such books as Mr. Cox's supply one valuable antidote to this tendency. Mr. Cox is not an old-fashioned theological bigot: he understands what the nineteenth century is thinking about—and he is not ashamed to spend some of the best years of his life in unfolding the significance of one of the oldest books of the much-neglected Old Testament. From him and from men of his stamp we crave earnestly for more of such teaching. Thus only shall we learn to *stare super vias antiquas*, while accepting with candour and sincerity all the newest light that modern learning and science can offer.

THE NEW TRUTH AND THE OLD FAITH.*

OCCUPYING the standpoint of a believer in the modern scientific theories as to Evolution and the Conservation of Energy, the purpose which the author of this work has set before him in the process of thought here recorded is to discover how far the old faith is capable of being upheld without infringing either doctrine. Trained in the ways of the "old faith" by Christian parents, he tells us he became a student of the "new truths," experienced many of the doubts of the time, and was impelled to become their humble exponent, although at the same time intensely realising the sorrow of a soul robbed of its creed. He speaks with pathos of the essential sadness of materialists who, having eliminated the idea of God from the Universe, and substituted in its stead "consecrated matter—an idol of ether atoms," feel that they are nobler than the thing that they worship, and crave the Deity they have discarded. These yearnings having, however, of themselves no power to set at rest the doubts engendered, and the clergy as a rule being "so deficient in scientific training that they cannot grapple with the scepticism which is paralysing their efforts," he has sought, by private study of the problem, to arrive at his own solution of it, and, if possible, to recover his lost faith.

Since 1856, when Hugh Miller, in his "Testimony of the Rocks," dealt with the third, fifth, and sixth, or "true geological days," of the Mosaic cosmogony, the discoveries of science have thrown much light on "the first, second, and fourth days, which are astronomical," and to these new discoveries "A Scientific Layman" has turned for assistance in his investigations. Differing somewhat on questions as to mechanical processes, scientific men concur that the earth was once a miniature sun, revolving along with several others around its gigantic primary. At first the temperature and the glowing surface must have been such that the oxygen and hydrogen of the gaseous atmosphere enveloping the earth would be free. As solidification proceeded, these gases would combine into the form of steam. The "darkness" of the first "day" he thus accounts for: "As soon as the earth's temperature sank below 1,000 deg. Fahr., it would become a dark body, and its shadow in the sunlight would constitute what we term night." Water boils at 212 deg. Fahr., and until that lower temperature was reached, the sun's light would be excluded by a thick envelope of mixed carbonic acid, steam, ashes, and other impurities muffling the earth, as Jupiter is so muffled at present. Geological evidence points to the conclusion that the pristine crust of the earth commenced to form about the polar areas; the polar climate at the time being warm, equable, and moist all the year round—a result attributed by Count Gaston de Saporta to the circumstance that the atmosphere was then charged with fog, checking radiation, and that the solar light was far more diffused over the whole earth, the sun not having then arrived at its present state of condensation. The "firmament" was the open expanse of air which eventually had its place between the clouds above and the waters upon the surface of the earth. Up to the close of the Carboniferous era the climate over the whole northern half of the world was uniform, but since that period there have been "seasons, tides, and winds" very much resembling our own. The "immature sun" probably then finally absorbed his enveloping nebulæ—a transition state corresponding to the fourth Mosaic day. It was not until the Cretaceous period that "the true grasses," and "the palms and angiosperms, trees whose fruit is seeded *inside*"—as contrasted with the cycads and conifers of the Permian era, whose "fruit was seeded *outside*"—made their appearance. We cannot enlarge on these points; for fuller details we must refer our readers to the volume itself. Suffice it to say that the author—recognising the condition that in a partial revelation vouchsafed in a very early stage of the world's history, to satisfy the yearning of man's heart as to the mysteries of creation, there must *not* be "anything at variance with final truth"—declares that there is nothing in modern discoveries which prevents the acceptance of scientific men in these days of the record in Genesis as of Divine origin. "None of the old cosmogonies can for a moment be compared" with it, and "when we think of all the strange fantastic things its author might have said we are lost in wonder that he wrote as he has done."

But does not the acceptance of the doctrine of Development remove the Originator of the process to such a distance from man that the idea of revelation becomes altogether inadmissible? Certainly not, the writer argues, if we regard man as the end and aim of evolution, rather than its chance product: "Whether we sprang in a single moment from the dust, or 'in continuance were fashioned,' through long æons of time, it matters not so far as He is concerned, for millions of years are but as a moment to Him." He contends that bondage of will is not necessarily implied in the conservation theory; for as in dynamics a force may change the direction of a moving body without communicating energy to it, so in an analogous way may the will exercise a directive force without requiring any new creation of energy. At all events, the truth on the subject is beyond the grasp of science, and it is a fact of consciousness with all men that their wills are free. Until man appeared, animal life being governed by instinct, the development of the early organic world would be as strictly according to law as the development of the inorganic. In that preparatory stress and interaction of blind forces, every organ bequeathed to man had been beaten into shape by the shocks of hard training, and tested for its fitness to take part in the wondrous frame in which was to be incorporated a sublime spirit. In man the world at length woke to consciousness, and saw both itself and its Creator. The interaction of a spiritual world with the world of matter is not discountenanced by the Darwinian doctrine of evolution, and there is nothing of itself unreasonable in the belief that, with a being whom the Author of all has emancipated from the bondage of the lower animals, such spiritual communion, by revelation and prayer, should take place. Between such a being and his Creator, mutual love may well exist, and the avoidance of sin which degrades, and the pursuit of virtue which ennobles, may well be sought, not only for the good of the individual, but for the higher reason, that it is the will and pleasure of God.

Passing in review Positivism, Comptism, and Cosmic Theism, the author confesses to a feeling that there is "something wanting in these fine weather faiths," which Christianity is yet able to supply. The author concludes with some advice to the clergy as to the course to be pursued in order to retain a hold upon intellects which are fast passing from under their influence, and warns scientific men of the one-sidedness of their research in directing their thoughts exclusively to matter, to the neglect of the spiritual world. There are points in which we are at issue with the writer, and conclusions which we do not accept, but the transparent candour with which he has conducted his investigation, and the ability with which he has dealt with the chief questions at issue, deserve hearty recognition. His clear presentation of the difficulties which have to be faced in dealing with sceptical minds in the present day may well be studied carefully by those whose uninstructed pulpit utterances, he contends, are aggravating the evil. The need of the age is, he declares—and his remarks, he explains, "apply rather to the English Church than to the Dissenters"—that the pulpits should be occupied not by "superfine dandies, with common-place brains set off by elegant manners," but men who, having passed through the fire of scientific and scholastic doubts, and come out with a firm faith of some sort, are able to help others who are suffering spiritual trials. For the service which he has rendered in bringing about the needful improvement among the State-authorised teachers and others, "A Scientific Layman" is entitled to hearty thanks.

* The New Truth and the Old Faith. By a Scientific Layman. London: C. Kegan Paul and Co.

BIOGRAPHIES IN BRIEF.

WHETHER as a reaction from the torrent of fiction with which we have been for some time past deluged, or as the natural outgrowth of a greater regard for solid learning, consequent on extended and improved elementary education, there is undoubtedly a growing demand for books in which authentic details of the lives of noteworthy actors on the stage of life are concisely set forth in a sympathetic spirit, but without unreasonable eulogy.

In *Leaders of Men*, by H. A. Page, we have a volume comprising carefully prepared sketches of the Prince Consort, showing how he strove to fulfil his idea of duty as "the husband of the Queen, the tutor of the Royal children, the private secretary of the Sovereign, and her permanent minister;" of Robert Dick, of Thurso, "a man who found a true satisfaction in his daily work," although nothing less practical than that of a baker, but who yet made noble contributions to geological science; of Commodore Goodenough, who, dying from a wound received from savages whose benefit he was seeking to promote, pleaded on their behalf, "they could not know right from wrong;" of George Moore, shrewd tradesman and large-hearted philanthropist; of John Duncan, weaver and botanist; of Samuel Greg, who, in the midst of well-intentioned efforts to reconcile the claims of capital and labour, was "struck down in mind, body, and estate at one blow," by an ill-advised strike; of Dr. John Wilson, missionary and Oriental scholar; of Dr. Andrew Reed, whose memory is perpetuated by the noble institutions at Caterham, Earlswood, and Putney; and of Lord Lawrence, who rendered incalculable service to his country in our Indian possessions, his policy towards which is now receiving, from the progress of events, such noteworthy vindication.

Under the title, *Master Missionaries*, we have from the practised pen of Dr. Japp a collection of sketches of men who have rendered good service to their race in pioneer effort throughout the world:—James Oglethorpe, prison reformer, and founder of the colony in Georgia to "afford a refuge for distressed debtors and for persecuted German Protestants;" David Zeisberger, the "apostle of the Indians of the West;" Samuel Hebich and Dr. Elmslie, missionaries to the Hindus; Robert Moffat, the translator of the Scriptures into the Sechuana tongue, "dialects of which not varying much from each other are spoken over almost the whole of South Africa as far as the Equator;" Dr. James Stewart, principal of Lovedale Seminary, in South Africa; John Coleridge Patteson, the martyr-bishop of Melanesia, "martyr," as the biographer remarks, remembering the kidnapping outrages which had embittered the undiscriminating natives, "to the woful cupidity of civilised men;" and John G. Fee, the son of a Kentuckian slaveholder, who, at the cost of disinheritance, devoted his life to teaching "the bond men," happily now "the freed men" of America. In the same volume we have from other contributors interesting notices of the work done by Dr William Black in Livingstonia, and by that "excellent specimen of the Quaker fraternity," George Washington Walker, among the convicts.

Nor are the *Wise Words and Loving Deeds* associated with distinguished names of the fair sex passed over in silence. From the lengthened roll of these worthies, E. Conder Gray has selected for "a book of biographies for girls," the illustrious names of Mary Somerville, Lady Duff Gordon, Sarah Martin, Ann Taylor, Charlotte Elliot, Madame Feller (the Swiss founder of the Grand Ligne Mission), Baroness Bunsen, Amelia Sieveking ("the Florence Nightingale of Germany"), Mary Carpenter and Catherine Tait, whose examples in different spheres of usefulness are so well adapted to stir up others to carry on the labours to which they devoted time and energy, and in still more instances to bring to the performance of every-day duties the same true-hearted devotion and earnest self-sacrifice.

We have very much pleasure in commending to notice this triad of concise biographies, published by Messrs. Marshall, Japp, and Co., and heartily wish for them a wide circulation.

CHILDREN'S BOOKS.

FOR all neglect of childhood with which past eras may be chargeable, the present age is certainly making most abundant efforts to atone. The most successful students in any departments of knowledge feel that the development of a faculty by which they may succeed in interesting the young in the aims, processes, and results of their research adds new lustre to their names; the triumphs which artistic genius has, in the lapse of ages, bequeathed as a legacy to the human race, are placed under contribution for their behoof; and the way which leads to the goal of good citizenship, both in this world and in the life beyond, is bedecked with allurements best fitted for overcoming all tendencies to stray into forbidden paths. Nor can there be any doubt of the wisdom of these changed tactics; of their success we have witnesses in all directions. This is the period of the year at which publishers of children's books are specially active, and we would, therefore, now briefly indicate some of their most recent issues.

Messrs. GRIFFITH and FARRAN have published a detailed account, by those who took part in it, of *A Daring Voyage Across the Atlantic Ocean* in the "Nautilus" a boat of 19ft. long, 6ft. 7 inches wide, and 2ft. 3 inches deep.—Juveniles with a scientific turn of mind will be much interested in the tasty volume, *The Guests of Flowers*, in which C. E. Meetkerke explains in a popular style the wonderful arrangements of Nature, by means of which, and in promotion of some useful design, flowers "welcome some of their visitors, and keep out others," from participating in "the honey lying in their perfumed cups." The volume is prefaced by a commendatory letter from Professor Kerner, author of an elaborate scientific work on the same theme.—A collection of pleasant stories by C. E. Bowen, effectively illustrated by A. H. Collins, has as a distinctive title *The House on the Bridge.—Mudge and her Chicks* is a literary composition to which we find that "A Brother and Sister" have lent their aid; we may therefore be sure that the claims of the young of both sexes to consideration have been fairly weighed. "Mudge," we may explain, is the pet name for a young mother, who appears to have exerted a wise influence over children of varying dispositions, the result being a united and very happy family.—In *Nimpo's Troubles*, graphically described by Miss Olive Thorne Miller, we have some suggestive hints to the young as to the evil consequences resulting from a wilful determination to do as they please.—The opening scene of *Hilda and her Doll*, whose adventures are related by Miss E. C. Phillips, is laid in the island of Grenada, but the removal of the heroine to a school in France, and a subsequent sojourn in Glencoe, rendered necessary by the illness of her mother, afford opportunity for a considerable variety of local colouring, in a story which seeks to enforce the lesson that the most refined of all pleasures consists in promoting the pleasures of others.—From the same pen we have in three grades *Tropical Reading Books*, compiled under the direction of the Bishop of Kingston, and primarily intended for use in the West Indies, but not less adapted for children elsewhere.—In the twelve attractive little ninepenny volumes which make up the *Tiny Natural History Series*, the needs of the little toddles have been successfully catered for, Harrison Weir and other artists

supplying the illustrations, and the author of "Odd Stories about Animals," and others who have a similar gift in pleasant discourse providing the accompanying letterpress. At a still cheaper rate—fourpence each—we have two series entitled *Our Boys' Little Library* and *Our Girls' Little Library*, twelve in each series, profusely illustrated little story books, the get-up of which is of a very enticing character.

Messrs. CASSELL, PETTER and GALPIN have provided a most attractive gift-book for youths who feel within them the stirrings of ambition for honourable distinction, *Heroes of Britain in Peace and War*. In this handsome quarto volume, we have concise biographical sketches, from the facile pen of Mr. Edwin Hodder, of a host of worthies who as inventors, philanthropists, pioneers, men of science, soldiers, martyrs, missionaries, &c., have won for themselves an abiding place in historic annals. The work is attractively written and admirably illustrated, and its study can hardly fail to create in the minds of the young a higher ideal than they have before entertained of the possibilities of steady will, under the influence of right principle, directed to noble enterprises. —The annual volume of *Little Folks* is well fitted to sustain the popularity with which its predecessors have been for so many years received. The serial stories are "Herbert Manners, or a Lesson of Self-Control," by Florence Montgomery, and "Little Flotsam," by Robert Richardson. Now that many of the most successful pioneers in the enterprise for healthily influencing the young through the medium of attractive stories, are passing away, it is gratifying to find their places filled by such capable successors. The "Editor's Pocket Book," "Puzzle," and "Prize Competition" pages are admirably supplied, if we may without invidiousness distinguish where all is excellent; the illustrations are of their usual high order.—In *Familiar Friends* we have a gallery of some two hundred illustrations, in which pets in fur and feathers are the prominent features, while Olive Patch, in the accompanying letterpress, discourses very pleasantly on cats and dogs, pigeons and squirrels, monkeys and canaries, mice and cockatoos, ponies and guinea-pigs, &c., &c.—In the volume entitled *Peggy Oglivie's Inheritance* we have a well-told story in which the fortunes of one high-principled representative of a family for the most part distinguished by vice and perverseness are sympathetically related. Visitations of famine and fever in Scotland, and revolutionary scenes in Paris in 1830 are among the incidents which the author of "Round the Court," introduces into her narration; "the course of true love," after the interruptions which the Shakspearean apothegm prepares us for, in due time eventuates happily.—*Through Peril to Fortune* is a reprint of the exciting story of sport and adventure by land and sea, with which Mr. L. F. Liesching charmed the readers of "Little Folks" some years since.—*In Mischief Again*, by the author of "Hugh's Heroism," *Aunt Tabitha's Waifs*, by Madeline Bonaria Hunt, *The Young Berringtons*, by the late W. H. G. Kingston, *Faith's Father*, a story of child life in London bye-ways, by F. Morell Holmes, and the collection of stories grouped under the title of *Jeff and Leff*, have successfully passed through a similar ordeal; in their present very attractive form, they are likely to gain a fresh circle of admirers.—Equal honour is shown to contributors to others of Messrs. Cassell's admirable periodicals, by the re-publication of the collections of stories which furnish the contents of the volumes which bear as their short titles, *The Ferryman of Brill*, by W. H. G. Kingston; *Through Flood, Through Fire*, by Henry Frith; *The Magic Mirror*, by the author of "Little Hinges;" *Tom Morris's Error*, by Emma Leslie; and *The Cost of Revenge*.—Of the popular "CosyCorner Series," we have two additional volumes, *Dot's Story Book* and *Little Chimes for All*, which can hardly need higher praise than the assurance that in the profuseness and excellence of the illustrations, and in attractiveness of get-up, they are every way worthy to take rank with their predecessors.

Messrs. THOMAS NELSON and SONS have added to their catalogue *Shakespeare's Stories Simply Told*, a handsome volume in which the plots of our great dramatist's plays are set forth in narrative form and in familiar language suitable to childhood, by Miss Mary Seamer. The work is cleverly illustrated with about 130 outline engravings.—The Rev. Richard Newton, D.D., on the occasion of a visit to Palestine, penned in a series of vivid letters, his impressions of the memorable spots inspected. These letters, abounding in suggestive thoughts, have been thrown into the form of consecutive chapters, which are now published in an illustrated volume, under the title, *In Bible Lands*.—Messrs. Nelson have been fortunate in securing the service of such an artist as M. Giacomelli, for some of the choicest illustrations with which many of their new issues abound. Among these we may specially indicate the collections of poems by Mary Howitt, *With the Birds*, and *Songs of Animal Life*, and the entomological dialogue, *Jenny and the Insects*.—In *Soldiers of the Cross*, Miss Edith S. Floyer relates the adventures of four children of a Huguenot family, orphaned in the ruthless dragonnades, and compelled to make their way from their own country, at great risks, to a place of shelter in Holland. —*Almost a Hero* is a story of school life, in which Mr. Robert Richardson throws his influence on the side of self-helpfulness and the dignity of labour, and assists in indicating a solution of some of the apparition stories of which we just now have a somewhat humiliating revival.—*In the Forest* is one of the late Mr. W. H. G. Kingston's popular stories of adventures, profusely illustrated, introducing the reader to an acquaintance with some of the peculiar dangers and difficulties, joys and sorrows, incident to Settler-life in North America.—In perusing *Culm Rock*, the youthful readers will follow with much interest the fortunes of Noll Trafford and Uncle Richard, and learn something of the happiness resulting from a care to promote the welfare of others.—*The Royal Banner, or Gold and Rubies*, by author of "Little Snowdrop and her Golden Casket," affords some illustrations of the sturdy piety nourished in the Highlands of Scotland, and encourages those who have possessed themselves of a treasure "more precious than rubies," by a consistent life and exertions for the good of others, to lift up the banner of the Gospel in the sight of those by whom they are surrounded in their daily occupations.—A new edition, carefully revised and brought down to the present time, has been prepared of Dr. John Todd's interesting description of *California and its Wonders*.—*May's Sixpence*, by M. A. Paull; *Roe Carson's Enemy*, by Rev. E. N. Hoare; and *Working in the Shade*, by Rev. T. P. Wilson, are little story books inculcating moral lessons.—For the babes we have three nicely illustrated quarto volumes, *Little Lottie's Picture Gallery*, *Papa's Picture Album*, and *Little Clara's Picture Gallery*.

Messrs. J. F. SHAW and Co. have published *Elsie Gordon*, by Emily Brodie, a story teaching the lesson of trustful dependence on the Fatherly government of the Divine Ruler even when the course of of life is found to be "through thorny paths."—*Aunt Hester and Why we Loved Her*, is a story of two orphan children left to the care of a maiden aunt, a trust which she, in the fullest sense of the term, faithfully discharged.—Some of the difficulties which have to be faced by neglected children in our large towns are indicated by Leslie Keith in the pathetic narrative, *Nobody's Lad*; the work is well calculated to stimulate an interest in philanthropic efforts for improving the environment of those who are left without sympathy or counsel to battle with such temptations.—*Silverdale Rectory*, of which Mrs. Stebbing discourses so pleasantly, is, we would fain hope, a type of many such centres of kindly influence to be found in different parts of the country.—The key to the parable contained in the title, *Keeping Open House*, by Mary W. Mclain, is the suggestion that each individual's heart is a house in which the thoughts, whether good or evil, represent the company entertained.—The author of "The Young Armour Bearer" has written another story intended to stimulate to more earnest efforts in seeking to promote the spiritual good of others. It is entitled *Soldiers of the Cross*; and the scene of the chief events is upon the sea-coast.

The RELIGIOUS TRACT SOCIETY, in addition to the works recently noticed, have published in a very attractive form, *Vignettes of the Great Revival of the Eighteenth Century*, being the popular series of sketches which recently appeared in the "Sunday at Home," from the pen of the Rev. Paxton Hood; *Aunt Milly's Childhood*, a story of mutual help; *Glimpses into the Secrets of Nature in Water, Earth, and Air*, by Mary E. Beck; *The Loss of the "Kent" East Indiaman*, by General Sir Duncan Macgregor, K.C.B., who, in his 94th year, expresses his conviction of "the special interposition of Divine providence in the events recorded;" *The Old Endeavour*, and *Away on the Waters*, two stories of the sea; *Day-break in Britain*, by A. L. O. E.; *Northcliffe Boys*, by Charlotte O'Brien; the annual volume of the *Child's Companion*, with chromo frontispiece, in very attractive binding; the volume for 1880 of the *Tract Magazine*, and a packet, containing *Twenty-four 16-page books for Children*.

From the SUNDAY SCHOOL UNION we have the annual volume of *Young England*, a periodical dating from the commencement of the current year, and replete with serial stories, sketches, poetry, parlour pastime, engravings, &c., a richly furnished store-house of attractions for the young of both sexes; volume 2 of *Excelsior*, a periodical designed to supply "Helps to Progress in thought and action;" and the year's issue of the *Child's Own Magazine*, presenting itself in very attractive garb.—Of the other publications, one volume deserves special notice, as containing the last story written by the late W. H. G. Kingston for the Sunday-school Union. It bears the title, *The Boy who Sailed with Blake; and The Orphans.—Caught in the Toils*, a story of convent life is from Emma Leslie's practised pen, intended to warn against the slippery path on which too many Ritualistic priests are assisting to set the feet of their disciples.

Messrs. WARD, LOCK, and Co. have issued the completed volume of *Golden Childhood*, containing "the stories, music, pictures, poetry, puzzles, pleasant essays, and good tidings of Gospel truth," which have been from month to month a source of pleasure and profit to a large circle of readers. In addition to abundant wood-engravings, the volume contains six full-page chromo illustrations.—From the same publishers we have *The Children's Picture Gift Book of Music and Song*, in which the old nursery songs are reproduced with artistic pictures, good tunes and pianoforte accompaniments, at once easy, pleasing and correct; *The Children's Picture Annual*, containing "tiny tales for tiny trots," by Mercie Sunshine; *The Child's Own Book of Poetry*, and *Summer House Stories*, by M. A. Paull, author of "Tim's Troubles."

From the NATIONAL TEMPERANCE PUBLICATION DEPOT we have a tale by Mr. John Saunders, entitled *The Tempter Behind*, in which the "hero," if the term is not misplaced, "starts in life with a full share of worldly, intellectual, and scholarly ability," but finds them all useless, failure attending upon all his enterprises, owing to a weakening of will-power, the result of a supposed moderate use of alcoholic stimulants. The habit, after much suffering, is at length broken, and the tale ends happily.—In *Miss Margaret's Homes* we have five short tales illustrative of the evils of intemperance, from the pen of "A Clergyman's Wife."—*Katie's Counsel*, by the same author; *Little Blue Jacket*, by M. A. Paull; *The Little Captain*, by Lynde Palmer; and *When the Ship Came Home*, are a series of neat volumes, adapted to encourage the young to enroll themselves from earliest years in the Total Abstinence ranks.

Messrs. WELLS, GARDNER, DARTON & Co., have issued the annual volume of *Sunday*, abundantly supplied with effective full-page and other wood engravings, and capital tales, sketches, poetry, &c., written in a style which make them intelligible to children, but furnishing thoughts and information which will render them acceptable to some more advanced in years.—A charming little gift-book has been issued under the title, *The Land of Light*, a new transcript from the rhythm of Bernard de Morlaix, of "Jerusalem the Golden," with six admirably-executed outline engravings, by H. J. A. Miles.—*Dogged Jack* is a well-written story by Frances Palmer, which will be read with much interest by the young. Parents, too, may find in it hints which may serve to remove sources of not unfrequent misunderstanding in families.—Mr. T. Pym's bewitching illustrations add, in a very marked degree, to the attractiveness of the pretty little stories, *We are Seven*, and *Robin and Linnet*.

Messrs. JAMES NISBET and Co number among their recent issues *Heather and Harebell*, in which Mrs. Emma Marshall narrates, in a manner well adapted to interest the young, some passages in the lives of two typical boys—one of good abilities, courageous and manly, but somewhat too self-assertive, the other with physical frame which had been effeminatised by injudicious coddling, and in whose disposition there had been developed a tendency towards self-advancement by acts of duplicity and meanness. The good influences brought to bear upon the children in the home life which the authoress so pleasantly describes, work out the needful reforms.—From the same pen we have *Ruby and Pearl, or the Children at Castle Aylmer*, a story for little girls. —*Philosopher Jack* is a story of adventure, possessing a full share of that charm with which Mr R. M. Ballantyne is invariably so successful in investing his narratives. In the present work, the chief *locale* of the incidents described is in the Southern seas.

From the "HAND AND HEART" PUBLISHING OFFICE, 1, Paternoster-buildings, we have the annual volume of two excellent publications, edited by the Rev. Charles Bullock, B.D., *Home Words for Heart and Hearth* and *The Day of Days*, both well supplied with tales and readable sketches, the latter publication, as the name denotes, being specially adapted for Sunday reading.—*Our Folks; John Churchill's Letters Home*, contains forty clever sketches by Cheret of typical representatives of different professions and trades, the engravings being accompanied by some lively descriptive matter from the facile pen of Miss Agnes Giberne. We anticipate for this sixpenny "Fireside Annual" great success. —*Nehemiah Nibbs' Goose*, an amusing little sketch, published in the last Christmas number of "The Fireside," has been republished in a neat little volume.

From other publishers we have *Behind the Clouds*, a story of village lives, by Grace Hamilton, author of "Whiter than Snow" (Society for Promoting Christian Knowledge).—*Pansie's Flour Bin*, the mysteries of which are disclosed by the author of "St. Olave's," provides an entrance into fairy-land, where young readers will delight themselves with the quaint sayings and doings of "The Keyboy," and the "Thimble Maid" (Macmillan and Co).—*Jemima*, the heroine of this story, is described as a child of "quick receptive mind," who needs very careful training; whether she was fortunate under such circumstances in being entrusted to the care of parents who permitted her—in disgust at her own "loathsome" name—to inflict upon an infant sister such a string of baptismal appellatives as "Aurora Ianthe Cleopatra Clementina Joan" may be fairly open to question, though her escapades will doubtless have an attraction for some young readers (Whittingham and Co.)—*We and the World* (G. Bell and Sons) is the latest product of Mrs. Ewing's pen, and is characterised by that pleasant narrative style, graphic descriptive power, unforced humour, and thoroughly healthy sentiment which she combines so successfully in her writings. It is the story of a youth who, having yielded to an overmastering desire to become a sailor, learns from experience the nature of the life which romance pictured to him in such roseate colours.—The popularity gained by the pathetic story, *A Candle Lighted by the Lord* (W. Mullan and Son), may be gathered from the fact that its sale has now reached fifty thousand copies.—*The Veracious History of a Black and Tan Terrier* is produced under the editorial supervision of Lady Lamb, with capital illustrations by Walter J. Allen (Newman and Co.).—*Twice Parted* is a Christmas book for the young, by Gervaise White (Remington and Co.). —*Lizzie Sydenham*, by Mrs. J. M. Tandy (Johnstone, Hunter, and Co.), contains counsels chiefly for those in the class of domestic servants.—*Queen Pomare* is a life sketch, by the Rev. G. Pritchard, of the late Queen of Tahiti (E. Stock).—*Life of Dr. Guthrie* (Houlston and Sons) supplies, in a concise form, biographical details of one who, by his philanthropic labours, won for himself the distinctive title of "A Helper of the Helpless."—*Hilary's Love Story* is one of the excellent series of "Blue Bell Novels" (Marcus Ward and Co.), in which Miss Georgiana Craik describes, in a very natural manner, the change produced in a family, the young members of which have been for the first time brought under the influences of one possessed of the needful qualifications for making the pursuit of knowledge a source of gratification. The connection between that reform and "Hilda's Love Story" we must leave the readers of this interesting and healthful little story to discover for themselves.—In the story entitled *Two Dear Little Feet* (Jarrold and Sons), Frances E. McFall suggests some thoughts as to deformities which have their origin in vanity.—*Crissy's Little Mother* (E. Marlborough and Co.) is a pathetic little story, in which Miss Emma Leslie indicates her preference for cottage homes over barrack-like district schools, in which to train the neglected children of our large towns.—In *The Three M's* (Chapman and Hall) Miss M. E. Irwin, by means of a series of pleasant conversations, presents to the young much useful information wherewith to store the Mind, with hints as to Manners and Morals, as a contribution to a solution of the sometimes difficult problem, "How to make Home Pleasant." —In *The Child's Acts of the Apostles* (Society for Promoting Christian Knowledge) the author of "The Child's Gospel History" weaves into a connected narrative, with explanatory remarks suited to the capacity of children, the leading events chronicled in the inspired record. The little volume is illustrated with a series of effective outline engravings.—*The People of Pentonby* (S. W. Partridge and Co.), is a temperance tale, which, though it failed to secure one of the prizes offered by the Band of Hope Union, has so commended itself to Mr. S. Morley, M.P., to whom it is dedicated, that he has recommended its publication as one calculated to do much good.—*Told with a Purpose* (F. E. Longley), is a series of sketches by the Rev. James Yeames, the "purpose" being to set forth the superiority of the total abstinence principle. —*The Magic Lantern Manual*, by W. J. Chadwick (Warne and Co.), embodies a store of knowledge relating to one of the most popular appliances pressed into the service of juvenile recreation.—*The Girls of Fairy Lee*, a story of schoolgirl life, by Lettice Lee, is published by Messrs. Oliphant, Anderson, and Ferrier, of Edinburgh, who have just issued an illustrated series of *Boys' and Girls' Own Stories*, at one penny each.—Hans Christian Andersen's inimitable fairy tales have been a source of pleasure to numberless children; they will certainly obtain increased popularity when brought out with the attractive chromos which illustrate the stories of *The Gallant Tin Soldier, The Match Girl*, and *The Emperor's New Clothes*, in three recent additions to Messrs. Sampson Low and Co.'s "International Series of Toy Books."—To the "Nursery Library" of George Waterston and Sons, for the delectation of a somewhat younger class, has been added a poetical version of the story of *The Three Bears*, with clever chromo illustrations by C. A. Doyle.—The annual volume of the *Sunday Scholar's Companion* (Church of England Sunday-school Institute) includes among its chief features a serial story, "Saved from the Fire;" a number of interesting sketches, "On Horseback through Palestine," "Rays from the Land of the Rising Sun," "Aunt Mary's Stories," &c.—*Old Jonathan* (W. H. and L. Collingridge) continues its useful career as "district and parish helper." The illustrations and literary contents are well adapted to enlist the interest of those intended to be benefited.—The *Gospel Picture Book* (Christian Knowledge Society) contains twenty-seven full-page quarto engravings, with concise sketches of the Scripture narratives illustrated.—In *Beacon Flashes* (F. E. Longley) the Rev. John Thomas gives us a series of stories—many of them based on facts which have come under his own observation—illustrating the terrible evils which result from indulgence in strong drink. They are related with thrilling effect.—From the same publisher, we have the *Children's Sunbeam*—a collection of pleasant stories by Emilie Searchfield and others, with a dozen of Dr. Newton's excellent "Little Sermons," &c.

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